

ASHTAVAKRA SAMHITA

TEXT WITH WORD-FOR-WORD TRANSLATION,
ENGLISH RENDERING AND COMMENTS

By
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ADVAITA ASHRAMA
MAYAVATI, ALMORA, HIMALAYAS

PREFACE TO THE SECOND EDITION

The first edition of the *Ashtavakra Samhita* went out of print about five years ago. The persistent demand for the book from the public makes us bring out this second edition. We hope that the book will continue to have its fascination for readers interested in pure Vedanta.

15th August, 1953

PUBLISHER

TRANSLATOR'S PREFACE

The *Ashtavakra Samhita* was first published month by month in the *Prabuddha Bharata* from January, 1929 to December, 1981. It has since been slightly revised and is now published in book form with an Index. Previous to this two editions of this work with the text in Canarese script and the English rendering only of the present translator were brought out from the palace of the Maharaja of Mysore. We are deeply indebted to Mr. V. Subramanya Iyer, B.A., ex-Registrar of the Mysore University, for his keen interest in the present work and for going through the whole of it and making valuable suggestions for its improvement. Our profound gratitude is also due to Dr. Satkari Mookerjee, M.A., Ph.D., Lecturer in Sanskrit, Philosophy and Pali in the Calcutta University for thoroughly revising the previous Introduction. It is hoped that the book will prove useful to the interested readers in acquainting them with the cardinal principles of Advaita Vedanta.

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INTRODUCTION

The *Ashtavakra Samhita*, or *Ashtavakra Gita* as it is sometimes called, is a short treatise on Advaita Vedanta, ascribed to the great sage Ashtavakra. Very little is definitely known about Ashtavakra. His work does not in any way enlighten us or give any clue to his identity. It is presented as a dialogue between him and Janaka. But is this Janaka the same as is met with in the *Ramayana* of Valmiki and the *Brihadaranyaka Upanishad*? Nor is it certain that our author is the same Ashtavakra as that of the *Mahabharata*. But most probably they are identical; for they all exhibit the same profound knowledge of Brahman.

A very interesting story is related about Ashtavakra in chapters 132-134 of the Vana Parva of the *Mahabharata*. Ashtavakra was born of Kahor and Sujata. While Ashtavakra was still in his mother's womb, Kahor was once reciting the Vedas sitting beside his wife. To their great surprise, the child in the womb suddenly cried out: "Father, even lying in my mother's womb I have already learnt all the Vedas through your grace. But I regret that you often make mistakes in your recitation." Kahor took this as a grave insult and cursed him saying that he would be born with eight parts of his body deformed. Accordingly in course of time the child was born with a twisted form and was named Ashtavakra (Eight-curved). One day Kahor went

to the court of Janaka to beg money from the King. The King had at that time in his court a great scholar called Vandī, son of King Varuna. He was profoundly versed in the Vedas. Kahor was called to a debate by him, was defeated and made to go into the sea, to be engaged as a priest in a sacrifice performed by Varuna. When Ashtavakra grew to be a lad of twelve and heard of the sad plight of his father, he repaired to the court of Janaka in company with his maternal uncle Shvetaketu. Being a mere boy he was not at first allowed entrance into the court, but when he gave proof of his extraordinary learning in the Shastras, he was cordially welcomed. He at once sought out his father's opponent, Vandī, and entered into a debate with him. A wonderful controversy ensued, and the boy of twelve defeated the foremost scholar of the court of Janaka. He rescued his father from the grip of Varuna. Kahor was highly satisfied with his son and asked him to bathe in the river Samanga, and lo, he came out of the waters with all his limbs made straight. But his name continued the same for ever.

The present work is not a philosophical treatise in the technical sense of the term. It does not care to call in aid the intellectual resources, which are the only stock-in-trade of all philosophical dissertations. We find in it on the contrary an unfoldment of the ultimate Truth, which is the final objective of philosophy, but which for ever eludes its grasp. Philosophy and even Vedānta *qua* philosophy can only

produce an intellectual conviction, which falls far short of the direct realization of the Truth, for which the spiritual aspirant must undergo a course of *Sâdhanâ* under the guidance and supervision of the Guru, who has himself gone through the grind and envisaged the Truth face to face.

Monistic Vedanta has uniformly discarded the world of sense and intellect and all that revolves round the conception of dualism as an unmitigated illusion, for which there is no logical or ontological justification. All attempts at a rationalization of the world-appearance together with the fundamental datum of logical thought, viz., the ego, are bound to end in a *cul de sac* and a confession of failure. The failure of logic is not due to the limitations of the human intellect, but to an intrinsic defect, which vitiates the very nature of objectivity. This is the burden of the Upanishads, and the entire Vedantic philosophical literature, from the earliest writings of Gaudapâda and Sankarâcharya down to the latest polemical works of Sriharsha, Chitsukha and Madhusudana Saraswati, are occupied with the task of proving the unreality of the objective world by appeal to logic and authority alike.

Vedanta philosophy admits threefold criterion of Truth, viz., authority (*Shruti*), logic (*Yukti*) and self-realization (*Atmânubhuti*). Authority is equated with self-realization and is valid only because it embodies the results of realization by seers of Truth, which are always open to attestation by the self-realization of the coming seekers of Truth. The approach of Vedanta is thus seen to be rational in the

sense that it is not in conflict with the demands of reason. But it also recognizes the limitations of reason and transcends the same by the help of a supra-rational organon called self-realization, which directly intuits the Truth. Reason is a helpful guide up to a certain limit, but it is after all a negative instrument and its findings are bound to be negative in character. It helps us to discard and to negate what is untruth, but for the realization of the positive Truth it is incompetent and inadequate. Philosophy, which absolutely relies upon reason as the only dependable organon, has not been successful in its positive findings, which have remained debatable points and have failed to command universal acceptance.

The superiority of Vedanta lies in the fact that while it fully utilizes the resources of reason, it at the same time corrects and supplements the results attained by that means by a supra-intellectual organ, which does not contradict the findings of reason but supplements them by its positive discoveries. The discoveries of this supra-rational intuition satisfy the demands of reason in full. The tremendous hold of Vedanta upon the intellectuals of India is due to this secret of reconciliation of reason with supra-rational intuition. Undisciplined reason has got its idiosyncrasies which lead to clash and conflict and so stands in need of being checked by a corrective, which is supplied by the supra-rational power of intuition in man. This recognition of the inadequacy of unaided reason must not be interpreted as an advocacy of the anti-intellectual and anti-rational approach. Vedanta is thoroughly rational, and where reason comes to a

standstill, it goes beyond by the light afforded by the supra-rational organ. The falsity of everything that presents itself as an *other* to consciousness is the conclusion which is deduced by the application of this triple criterion, and the philosophical literature of Vedanta is occupied with this task.

This fundamental proposition forms the starting-point of enquiry in the *Ashtavakra Samhita* and is not the conclusion aimed at. The aim is realization of the Truth and not a rational defence of the same. The Self alone is real and all not-Self is appearance. The false identification of the Self with the not-Self is the cause of bondage. Bondage is thus due to ignorance of the real nature of the Self and freedom is attained as soon as the ignorance disappears on the dawn of self-realization. The disappearance of ignorance automatically entails the disappearance of the not-self, which is its product. The existence of an *other* is the cause of all our worry and unhappiness. When the Self is realized as the only reality, difference and distinction vanish like the mist before the sun and freedom is attained. In point of fact freedom is the very essence of the Self and loss of freedom is only a case of forgetting. This truth is illustrated by the maxim of the gold chain round the neck. A man carries the gold chain on the neck, but forgets its presence, feels miserable and casts about for its recovery. Somebody reminds him of the presence of the chain on his own person and he recovers it and feels happy. Such is the case with us all. We feel miserable because we do not realize the freedom

that is ours and through ignorance feel that we are in bondage.

To the question of Janaka as to how can freedom be achieved, the answer given by Ashtavakra is simple. "Know the Self as Pure consciousness, the unaffected witness of the phenomenal world, and you will be free" (I.3). In reality the Self is always free and freedom is not attained, but simply realized and discovered. The impediment to self-realization and freedom is our pre-occupation with the objective world, which inevitably leads to conflict of interests and consequently to feud, jealousy, revenge and moral depravity. The result is the erection of fictitious barriers between man and man. To get rid of these barriers of separation and the obsessions fostered by the possessive instinct it is necessary to cultivate an attitude of detachment and to culture the moral virtues of charity, forgiveness, sincerity and love of truth. The moral discipline liberates the mind from the octopus of sense-objects and diverts it inwards. The inward diversion of the mind will enable the aspirant to realize his independence and detachment from the network of relations, which constitute the phenomenal world. So long as the mind sees another self, there is bondage. Freedom consists in seeing nothing but the Self in everything. The Self is the Brahman, the undivided and undifferentiated Consciousness-Existence-Bliss and is not to be confounded with the ego. The ego is consciousness limited and distorted by the mind as light is distorted by the prism. As soon as a person effects his liberation from the snares

of the ego, he becomes Supreme Bliss, to which there is no limit.

The teaching of the *Ashtavakra Samhita* is simple, direct in its appeal and unhesitating in its delivery. It goes into the heart and the very contemplation of it gives even a matter-fed mind a foretaste of the bliss of freedom. Freedom and bondage are purely the creations of ideation. "One who considers oneself free is free indeed and one who considers oneself bound remains bound" (I.11). Here a simple formula is prescribed as the means of escape—think yourself to be free, the eternal unlimited consciousness-bliss and you will be free and happy. The joy of self-realization is depicted in soul-stirring language. The description is graphic and stimulates contemplation. The disciple realizes that it is his own self that sustains and illumines the universe. The whole universe belongs to him, or rather hangs as a floating appendage to his being. The unity of the Self with all that exists is realized. In fact nothing exists but the Self and the lingering trail of objectivity vanishes on the disappearance of ignorance. The multiplicity of selves too is an equally unmitigated appearance. There is neither a plurality of objects nor of subjects. There is only one subject or rather no subject.

The self-existent infinite consciousness plays the rôle of a number of subjects through its false identification with the mind-organs, which are the creations of the resourceful Maya. The Maya is the prius of the phenomenal world—the principle of unreason, the fountain-head of irrationality, the Enchantress of infinite resources. There is no escape from her hyp-

notic influence save through knowledge. But there is a silver lining to every cloud. The Maya is not the Satan of Semitic conception. She is not the Absolute Evil, and is possessed of a redeeming feature in her character. She is the embodiment of science and reason also. This provides an outlet. Science kills nescience, reason kills unreason, and both being embedded in the self-same Principle, called variously Maya, Prakriti or not-Self, the latter carries in its own self the secret of her death. This truth has been graphically described by Vyâsa in his *Bhâshya* on the *Yogasutra* (I.12). "The mind is like a river with two opposite courses—one moving towards the good and the other towards the evil. The good one moves in the channel of discrimination and leads to liberation. The evil one moves in the channel of non-discrimination and leads to bondage. By dispassion the evil course is arrested and the practice of discrimination sets free the good course." This gives the *raison d'être* of moral discipline, which is emphasized with so much vigour in the 'Shastras.

The necessity of detachment, which was alluded to in the very commencement of the work (I.2.), is emphasized in the third chapter. The craving for the objects of the senses, it is declared, lasts only so long as there is ignorance of the beauty of the Self. But the bubble of the world-order is pricked as soon as the surpassing beauty of the Self is realized (III.4). In the fourth chapter the Self is spoken of as the unrivalled lord of the universe, who is absolutely free from fear. This aspect of fearlessness has been repeatedly emphasized in the Upanishads and was the

perpetual burden of the teaching of Swami Vivekananda. It is Vedanta pre-eminently of all systems of philosophy that can make us free from fear, be it from death or from tyranny. Vedanta is the only philosophy that will satisfy the aspirations of mankind for all time. Chapter V speaks of the fourfold way to self-realization and Chapter VI emphasizes the unreality of the outer world, both sentient and insentient. Chapter VII is the reaffirmation of the Truth through the self-realization of the disciple. Chapter VIII makes an advance upon the position attained. The realization of the unreality of the objective world is only a preparation for the similar realization in respect of the inner psychological world. The psychological world is as much an illusory appearance as the objective world. The mind and the ego are primarily responsible for bondage, since they obstruct the vision of the infinitude of the Self. In the next two chapters the intellectual and ethical worlds also are declared to be unreal accretions and the temptation for virtue is shown to be an obstacle to higher realization. The values of life, economic, moral and aesthetic, are not ultimate verities and they hold the field so long as consciousness is in the grip of desires. Chapter XI deals with the cultivation of moods, which enable the aspirant to withstand the onslaughts of fortune—the good and the evil alike. The next three chapters affirm the futility of the intellectual, aesthetic and moral disciplines, which become a hindrance to the aspirant after liberation as he advances in the

course of his *Sâdhanâ*. Even the striving for liberation ceases when the goal is reached.

Chapter XV is unsurpassable for the sublimity of its language and teaching alike. The disciple is exhorted to realize that "It is verily through your ignorance that the universe exists. In reality you alone are. There is no Jiva or Ishwara other than you" (XV. 16). This takes us to the acme of perfection and to the highest point of realization. One may feel tempted to read in these utterances the anticipation of the doctrine known as *Ekajivavâda* (the doctrine that only one individual subject exists). But it would be more correct to consider the deliverances of this kind as proceeding from the transcendental point of view. The absolute identity of the Self and the negation of a second Principle, spiritual or material, are the cardinal principles acknowledged by monistic Vedanta in all its schools. The recognition of values and the ethical and intellectual disciplines are valid only provisionally, that is to say, in the lower plane of reality, where the influence of *Avidyâ* is in force. But when the *Avidyâ* is destroyed together with its satellites, there is no experience of a second entity even in the phenomenal plane. In other words, the phenomenal world disappears with the cessation of its cause.

The later doctrines of *Ekajivavâda* (one subjectivity) and *Ajâtavâda* (no creation) also seek to emphasize the unreality of the phenomenal world and the reality of the Self alone. There is absolutely no difference of opinion among the teachers of monistic

Vedanta with regard to this supreme truth. The denial of extra-subjective existence to the phenomenal world is only a case of emphasis. And even when the provisional validity and extra-subjective reality of the phenomenal world is admitted by the author of the *Vivarana* and his followers, there is no room for mistake that these grades of reality have only a relative validity and they do not posit a second reality parallel to or alongside of the Self. The admission of grades in reality, lower and higher, is a methodological device and is a concession to lower intellects. It is always recognized that the apparent (*Prâtibhāsika*) and the conventional (*Vyāvahārika*) orders of reality are rather phases of unreality, as absolute reality is denied to them. All things other than the Self are only an appearance, no matter however persistent and consistent some of them may appear to be. The admission of provisional reality is not in conflict with the central doctrine of Vedanta that only one Self exists, as the reality accorded to the phenomenal world is only vicarious, it being recognized that it shines in borrowed light and apart from the substratum of the Self over which it appears it has no existence whatsoever.

Chapter XVIII is like the last chapter of the *Bhagavad-Gita* a resumé of the previous teachings. It is the summing up of the findings at the end. In it the nature of the liberated soul, who is still in life (*Jivanmukta*), is described. To such a blessed person the world of plurality and the gradations of values have lost all their pretensions. The phenomenal world stands exposed and the Maya is checkmated.

The glowing poetry and the rapturous language of this chapter can come forth only from a person who has lived through these experiences. They do not fail to evoke response even from persons who are in the shackles of the world. They appeal with a force and a charm that are irresistible for the time being. The last two chapters give a reaffirmation of the truths inculcated in the previous chapter through the realization of the disciple himself.

The *Ashtavakra Samhita* bears close affinities to the *Bhagavad-Gita* and seems to be the product of the same age. We find in it the same forceful, simple, unlaboured diction and the same ring of sincerity and truth. No recourse is had to the logical weapons, which were forged in later times to counteract the attacks of rival philosophers. There is absolutely no trace of wavering allegiance, no intellectual or linguistic elaboration, and no weakness in its deliverances. Without entering into chronological controversy, which has very seldom proved profitable in the field of Indology, it may be put forward as an indisputable proposition that the work is older than Gaudapâda's *Kârikâs*, which promulgate the doctrine called *Ajâtavâda* (the doctrine of no creation), which obliterates the line of cleavage between the *Prâtibhâsika* and the *Vyâvahârîka* planes of reality. One may find in the present work the germs of these extremistic theories. In our judgment the parallelisms, which are by no means pronounced, are capable of a satisfactory explana-

tion, if approach is made from the transcendental point of view.

The *Ashtavakra Samhita* played a rather important part in the early life of Swami Vivekananda. In the first days of his acquaintance with Sri Ramakrishna the Swami was in intimate touch with the Brahmo Samaj and was under the influence of its ideas and teachings. At that time he would not believe in Advaita at all. But at the very first sight Sri Ramakrishna had seen into his inmost being and found that of all his disciples the Swami was pre-eminently monistic in temperament, though he himself was unconscious of it at that time. The Swami would naturally resist any monistic teaching from his Master. But Sri Ramakrishna overcame this difficulty in a clever way. He had in his room a copy of the *Ashtavakra Samhita*. He would often ask the Swami to read it out to him. After reading a verse or two the Swami would refuse to proceed further, and say that it was a sin to call man God. But the Master would induce him to read on by saying that he was not insisting on his accepting this teaching but only asking him to read it out to him. This was one of the ways in which the Swami was taught Advaita, and this book came to have a great influence on his life.

Swami Vivekananda laid great emphasis on Advaita and often declared that it would become the future religion of mankind. He called upon the world

to come under its banner and enjoy its inexhaustible blessings. We can do no better than repeat the same call with all the emphasis at our command.

Calcutta, January 1, 1940.

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ERRATUM

Read *Tranquillity* as headings for Ch. XVIII.

CHAPTER I

INSTRUCTION ON SELF-REALIZATION

जनक उवाच ।

कथं ज्ञानमवाप्नोति कथं मुक्तिर्भविष्यति ।

वैराग्यं च कथं प्राप्तमेतद् ब्रूहि मम प्रभो ॥१॥

जनकः Janaka उवाच said :

कथं How (लोकः man) ज्ञानम् knowledge अवाप्नोति
acquires कथं how मुक्तिः liberation भविष्यति will be
कथं how वैराग्यं renunciation प्राप्तं is secured च and
प्रभो O Lord एतत् this मम me ब्रूहि tell.

Janaka asked :

1. How can knowledge¹ be acquired?
How can liberation² be attained? How is
renunciation³ possible?—Tell me this, O
Lord.

[¹ *Knowledge*—Realization of the identity of the individual self and Paramâtman or Brahman which is Existence, Knowledge and Bliss absolute.

² *Liberation*—Freedom from ignorance, all bondages and limitations,—the effect of Knowledge mentioned above, i.e. the complete destruction of all misery and attainment of supreme bliss.

³ *Renunciation*—non-attachment to the enjoyment of the objects of this world as well as of the world beyond. This forms the most important of

the four qualifications required of an aspirant for the knowledge of Brahman,—the other three qualifications being (i) discrimination between the real and the unreal, (ii) acquisition of the six cardinal moral virtues—regulation of mind, regulation of the sense-organs, etc., and (iii) intense longing for liberation.]

अष्टावक्र उवाच ।

मुक्तिमिच्छसि चेत्तात विषयान् विषवत्यज ।

क्षमार्जवदयातोषसत्यं पीयूषवद्भज ॥२॥

अष्टावक्रः Ashtâvakra उवाच said :

तात O child चेत् if (त्वं you) मुक्तिम् emancipation इच्छसि wish (तर्हि then) विषयान् the objects of the senses विषवत् like poison त्यज shun क्षमार्जवदयातोषसत्यं forgiveness, sincerity, kindness, contentment and truth पीयूषवत् like nectar भज seek.

Ashtâvakra replied :

2. If you aspire after liberation, my child, shun the objects¹ of the senses as poison and seek forgiveness, sincerity², kindness, contentment and truth³ as nectar.

[¹ *Objects etc.*—Attachment to worldly objects is a great bar to spiritual progress and hence they should be shunned as bitter poison. The implication is that we should drive away all such ideas as “this is mine”, “that is mine”, which spring from the identification of Self with body, mind, etc.

The giving up of external objects implies also the necessity of controlling the sense-organs.

² *Sincerity*—"To be one in mind and speech", as Sri Ramakrishna used to put it. He spoke very highly of this virtue as an essential of spiritual discipline.

³ *Truth*—This virtue also was greatly emphasized by Sri Ramakrishna and was looked upon by him as a precious possession of a spiritual aspirant.

It should be noted here that the cultivation of these virtues implies the control and purification of the internal sense, mind, so that it may reflect more and more of Divine light.

This verse mentions the negative and positive practices of a spiritual aspirant. Giving up attachment for worldly things is the negative practice and cultivation of the moral virtues is the positive.]

न पृथ्वी न जलं नाग्निं वायुर्द्यौर्न वा भवान् ।

एषां साक्षिणमात्मानं चिद्रूपं विद्धि मुक्तये ॥३॥

भवान् You पृथ्वी earth न not जलं water न not अग्निः fire न not वायुः air न not द्यौः ether न not वा or (त्वं you) मुक्तये for liberation आत्मानम् Self एषां of these साक्षिणं witness चिद्रूपं consciousness itself विद्धि know.

3. You are neither earth¹, nor water, nor fire, nor air, nor ether. In order to attain liberation, know the Self as the witness of all these and Consciousness itself.

[¹ *Earth etc.*—These are the five elements constituting our body and mind with which we identify our Self and become miserable. But our self which is the witness and eternally distinct from body and mind which are its objects, is Consciousness itself. Our liberation lies in knowing the Self as such.]

यदि देहं पृथक्कृत्य चित्ति विश्राम्य तिष्ठसि ।

अधुनैव सुखी शान्तो बन्धमुक्तो भविष्यसि ॥४॥

यदि If (त्वं you) देहं body पृथक्कृत्य separating चित्ति in Intelligence विश्राम्य resting तिष्ठसि remain (तर्हि then त्वम् you) अधुना now एव even सुखी happy शान्तः peaceful बन्धमुक्तः free from bondage भविष्यसि will be.

4. If you detach¹ (yourself from) the body and rest in Intelligence, you will at once² be happy, peaceful and free from bondage.

[4 *Detach etc.*—Herein lies the essence of Advaita Sādhana. By identifying the Self with the body which is not-Self and thus ascribing to Self the limitations of the body, such as birth, death, old age, disease, etc., we suffer all kinds of misery. The Self is really not the body. So if we can but get rid of this identification, we shall at once be conscious that we are Chit and thus become happy and free from bondage.

² *At once.*—i.e. the very moment the Self is known as distinct from body, because the Self is never really affected by body and mind,—they merely hide its glory even as clouds hide the sun.]

न त्वं विप्रादिको वर्णो नाश्रमी नाक्षगोचरः ।

असङ्गोऽसि निराकारो विश्वसाक्षी सुखी भव ॥५॥

त्वं You विप्रादिकः with Brâhmana at the beginning
वर्णः caste न not आश्रमी belonging to an Ashrama न
not अक्षगोचरः visible to the eyes न not (त्वं you)
असङ्गः unattached निराकारः formless विश्वसाक्षी witness of
all असि are सुखी happy भव be.

5. You do not belong to the Brâhmana or any other caste or to any Ashrama.¹ You are not perceived² by the eyes. Unattached, formless and witness of all are you. Be happy.³

[¹ *Ashrama*—the four well-known stages of a Hindu's life prescribed by the scriptures,—Brahmacharya (Student Life), Gârhashthya (Householder's Life), Vânaprastha (Forest Life) and Sannyâsa (Life of Renunciation).]

² *Perceived etc.*—i.e. never an object of sense-knowledge.

Neither caste, Ashrama or any such thing can be predicated of the Self. The Self therefore has no obligation to perform duties pertaining to them. One must realize oneself as above such obligations,—as unattached, formless, etc.

³ *Happy*—i.e. by realizing yourself as formless etc.]

धर्माधर्मौ सुखं दुःखं मानसानि न ते विभो ।

न कर्तासि न भोक्तासि मुक्तएवासि सर्वदा ॥६॥

विभो O all-pervading one धर्माधर्मौ virtue and vice सुखं pleasure दुःखं pain मानसानि mental ते yours न not (त्वं you) कर्ता doer न not असि are भोक्ता enjoyer न not असि are सर्वदा ever मुक्तः free एव surely.

6. Virtue and vice,¹ pleasure and pain,² are of the mind, not of you, O all-pervading one. You are neither doer nor enjoyer. Verily you are ever free.

[¹ *Virtue and vice*—These spring respectively from our right and wrong actions (both moral and ceremonial), which are possible only when we think ourselves as doers.

² *Pleasure and pain*—effects of virtue and vice on the mind.

Virtue and vice, pleasure and pain are all mental. We identify ourselves with the mind and hence these are also wrongly ascribed to the Self.

एको द्रष्टासि सर्वस्य मुक्तप्रायोऽसि सर्वदा ।

अयमेव हि ते बन्धो द्रष्टारं पश्यसीतरम् ॥७॥

सर्वस्य Of all एकः one द्रष्टा seer (त्वं you) असि are सर्वदा ever मुक्तप्रायः really free (त्वं you) असि are हि surely अयम् this एव alone ते your बन्धः bondage (यत् that त्वं you) द्रष्टारं the seer इतरं as other पश्यसि see.

7. You are the one seer¹ of all and really ever free. Verily this alone is your bondage² that you see the seer as other than such.

[¹ *One seer*—i.e. you are the only subject, the entire universe being the object.

² *Bondage*—It consists in regarding the eternal subject, the Witness of the universe, the Self, as belonging to the objective world.]

अहं कर्तेत्यहंमानमहाकृष्णाहिदंशितः ।

नाहं कर्तेति विश्वासामृतं पीत्वा सुखी भव ॥८॥

अहं I कर्ता doer इति this अहंमानमहाकृष्णाहिदंशितः
bitten by the great black serpent of egoism (त्वम्
you) अहं I कर्ता doer न not इति such विश्वासामृतं nectar
of faith पीत्वा drinking सुखी happy भव be.

8. Do you who have been bitten by the great black serpent¹ of the egoism “I am the doer”, drink the nectar² of the faith “I am not the doer”, and be happy.

[¹ *Black serpent*—because egoism causes spiritual death.

² *Nectar*—It revives, and removes all pain. Even so, destruction of egoism revives spiritual consciousness and frees one from worldly misery.]

एको विशुद्धबोधोऽहमिति निश्चयवह्निना ।

प्रज्वाल्याज्ञानगहनं वीतशोकः सुखी भव ॥९॥

for a snake which has no other reality than the rope itself. The rope does not really become a snake. Even so this universe has no real existence. It is the Self—pure Consciousness and Supreme Bliss—in which this universe is imagined to exist through ignorance. Consciousness which is the substratum of the universe remains eternally pure and unaffected. We are that Consciousness. Therefore we must cease identifying ourselves with any of these superimposed phenomena and thus be happy.]

मुक्ताभिमानी मुक्तो हि बद्धो बद्धाभिमान्यपि ।

किंवदन्तीह सत्येयं या मतिः सा गतिर्भवेत् ॥११॥

हि Surely मुक्ताभिमानी one who considers oneself free मुक्तः free बद्धाभिमानी one who considers oneself bound अपि and बद्धः bound या as मतिः the thought सा so गतिः attainment भवेत् is इह in this world इयं this किंवदन्ती popular saying सत्या true.

11. One who considers oneself free is free indeed and one who considers oneself bound remains bound. "As one thinks, so one becomes," is a popular saying in this world, which is too true.

[This is a very significant utterance pregnant with an invaluable instruction for Self-realisation. In reality the Self is ever free, it never enters into a state of bondage. It is our ignorance that we think ourselves bound ; and this thought makes our bondage persist and continue. If however we ~~constantly~~ think

ourselves as the eternally free Self, the binding thought will vanish and we shall realise that we were ever free.]

आत्मा साक्षी विभुः पूर्ण एको मुक्तश्चिदक्रियः ।

असङ्गो निस्पृहः शान्तो भ्रमात् संसारवानिव ॥१२॥

आत्मा Self साक्षी witness विभुः all-pervading पूर्णः perfect एकः one मुक्तः free चित् Intelligence अक्रियः actionless असङ्गः unattached निस्पृहः desireless शान्तः quiet भ्रमात् through illusion संसारवान् of the world इव as if (भवति is)

12. The Self is witness, all-pervading, perfect, One,¹ free, Intelligence, actionless, unattached, desireless and quiet. Through illusion it appears as if of the world.²

[¹ One—bereft of all differentiation from like or unlike objects and all attributes.

² Of the world—bound by the desires of the world and involved in the cycle of birth and re-birth,—unlike what has been described of the Self in this verse.]

कूटस्थं बोधमद्वैतमात्मानं परिभावय ।

आभासोऽहं भ्रमं मुक्त्वा भावं बाह्यमथान्तरम् ॥१३॥

अहम् I आभासः reflection (of Self) (इति this) भ्रमं illusion मुक्त्वा giving up बाह्यम् external अथ then आन्तरं internal भावं identifications (of the Self) (च and मुक्त्वा relinquishing) कूटस्थं immovable बोधं Intelligence अद्वैतं non-dual आत्मानं Self परिभावय meditate.

13. Meditate on the Atman as immovable, Intelligence and non-dual, having given up external¹ and internal self-modifications and the illusion “I am the reflected² self (individual soul).”

[¹ *External etc.*—identification of the Self with the physical and mental conditions such as “the body is mine” etc. (external) and “I am happy” etc. (internal).]

² *Reflected etc.*—finite consciousness which according to a school of Advaitins is the reflection of the Self in the mind.]

देहाभिमानपाशेन चिरं बद्धोऽसि पुत्रक ।

बोधोऽहं ज्ञानखड्गेन तन्निकृत्य सुखी भव ॥१४॥

(हे ०) पुत्रक child (त्वं you) देहाभिमानपाशेन by the noose of body-consciousness चिरं long बद्धः bound असि are (अतः so) अहं I बोधः Intelligence (इति this) ज्ञानखड्गेन with the sword of knowledge तम् that निकृत्य cutting off सुखी happy भव be.

14. My child, you have long¹ been in the noose of body-consciousness. Sever it with the sword of the knowledge “I am Intelligence” and be happy.

[¹ *Long*—i.e. from the beginning of time. It may be noted that though ignorance is without a beginning, it ends with the dawn of Knowledge.].

निःसङ्गो निष्क्रियोऽसि त्वं स्वप्रकाशो निरञ्जनः ।

अयमेव हि ते बन्धः समाधिमनुतिष्ठसि ॥१५॥

त्वं You निःसङ्गः unattached निष्क्रियः actionless स्वप्रकाशः self-effulgent निरञ्जनः without blemish असि are अयम् this एव indeed हि surely ते your बन्धः bondage (यत् that त्वं you) समाधिम् meditation अनुतिष्ठसि practise.

15. You are unattached, actionless, self-effulgent and without any blemish. This indeed is your bondage¹ that you practise Samâdhi.

[¹ *Bondage etc.*—The Self is really ever free and without any action. Yet we betake ourselves to Samâdhi (suppression of mind) and similar other practices. Such attempts presuppose the thought that we are bound, and so long as we continue to think ourselves bound, Freedom is impossible. Ashtâvakra wants us to give up this thought altogether. For as he has said previously, one who considers oneself free is free indeed as surely as one who looks upon oneself as bound remains bound.]

त्वया व्याप्तमिदं विश्वं त्वयि प्रोतं यथार्थतः ।

शुद्धबुद्धस्वरूपस्त्वं मा गमः क्षुद्रचित्तात्मा ॥१६॥

इदं This विश्वं universe त्वया by you व्याप्तं pervaded त्वयि in you प्रोतं diffused (च and) त्वं you यथार्थतः really शुद्धबुद्धस्वरूपः Pure Consciousness by nature (असि are) क्षुद्रचित्तात्मा little-mindedness मा not गमः attain.

16. You pervade¹ this universe and this universe exists² in you. You are really Pure Consciousness by nature. Do not be small-minded.³

[¹ *Pervade etc.*—The Self is the substance of the universe.

² *Exists etc.*—The universe cannot exist without the Self as its substratum.

³ Small-minded—unlike your true nature described in the verse.]

निरपेक्षो निर्विकारो निर्भरः शीतलाशयः ।

अगाधबुद्धिरक्षुब्धो भव चिन्मात्रवासनः ॥१७॥

(त्वं you) निरपेक्षः unconditioned निर्विकारः immutable निर्भरः devoid of bulk and form शीतलाशयः of cool disposition अगाधबुद्धिः of unfathomable intelligence अक्षुब्धः unperturbed (असि are अतः so त्वं you) चिन्मात्रवासनः desiring for Intelligence alone भव be.

17. You are unconditioned, immutable, formless, unimpassioned,¹ of unfathomable² intelligence and unperturbed.³ Desire for Chit alone.

[¹ *Unimpassioned*—Because the heat of passions cannot reach the Self.

² *Unfathomable*—Because Chit or Intelligence is above the limitations of relative knowledge.

³ *Unperturbed*—unaffected by any external or internal phenomena.]

साकारमनृतं विद्धि निराकारं तु निश्चलम् ।

एतत्तत्त्वोपदेशेन न पुनर्भवसम्भवः ॥१८॥

साकारम् That which has form अनृतं unreal विद्धि know निराकारं the formless तु but निश्चलं permanent (विद्धि know) एतत्तत्त्वोपदेशेन by this instruction about truth पुनर्भवसम्भवः possibility of rebirth न not (अस्ति is)

18. Know that¹ which has form to be unreal and the formless² to be permanent. Through this spiritual instruction you will escape³ the possibility of rebirth.

[¹ That etc.—i.e. body. etc.

²Formless—i.e. the Self.

³Escape etc.—The round of birth and rebirth that one goes through is solely due to one's identification of the eternal Self with body, mind, etc. and is destroyed by the knowledge of the true nature of the Self, which has been described in the preceding verses.]

यथैवादर्शमध्यस्थे रूपेऽन्तः परितस्तु सः ।

तथैवास्मिन् शरीरेऽन्तः परितः परमेश्वरः ॥१९॥

यथा As एव just आदर्शमध्यस्थे existing in a mirror रूपे in an image अन्तः within परितः without तु and सः that (आदर्शः mirror वर्तते exists) तथा so एव just अस्मिन् in this शरीरे in the body अन्तः inside परितः outside (च and) परमेश्वरः the Supreme Lord (वर्तते exists.)

19. Just as a mirror exists within and without the image reflected in it, even so

the Supreme Lord exists inside and outside this body.

[The idea is: The image in the mirror has no real existence. It is a mere appearance. Only the mirror exists. Even so, body, mind, etc. have no real existence. It is only by being superimposed on the Self that they appear to exist. Just as the reflection cannot affect the mirror, so body, mind, etc. cannot affect the Self.]

एकं सर्वगतं व्योम बहिरन्तर्यथा घटे ।

नित्यं निरन्तरं ब्रह्म सर्वभूतगणे तथा ॥२०॥

यथा As एकं the same सर्वगतं all-pervading व्योम ether घटे in a jar बहिः outside अन्तः inside (च and वर्तते exists) तथा so नित्यं eternal निरन्तरं all-pervasive ब्रह्म Brahman सर्वभूतगणे in all things (वर्तते exists).

20. As the same all-pervading ether is inside and outside a jar, even so the eternal, all-pervasive Brahman exists in all things.

CHAPTER II

THE DISCIPLE'S JOY AT SELF-REALIZATION

जनक उवाच ।

अहो निरञ्जनः शान्तो बोधोऽहं प्रकृतेः परः ।

एतावन्तमहं कालं मोहेनैव विडम्बितः ॥१॥

जनकः Janaka उवाच said :

अहो O अहं I निरञ्जनः spotless शान्तः calm प्रकृतेः of Nature परः beyond बोधः Consciousness (अस्मि am) अहम् I एतावन्तं this much कालं time मोहेन by illusion एव only विडम्बितः duped (आसम् was).

Janaka said :

1. O, I am spotless,¹ tranquil,² Pure Consciousness and beyond Nature. All³ this time I have been duped by illusion.⁴

[Having attained spiritual illumination through the instructions of Ashtâvakra, Janaka now expresses his joy of Self-realization in the following verses.

¹ *Spotless*—free from all attributes.

² *Tranquil*—beyond any change.

³ *All etc.*—Until I received instructions from my Guru.

⁴ *Illusion*—i.e. of identifying the Self with body, mind, etc.]

यथा प्रकाशयाम्येको देहमेनं तथा जगत् ।

अतो मम जगत्सर्वमथवा न च किञ्चन ॥२॥

यथा (As अहं I) एकः alone एनं this देहं body प्रकाशयामि illumine) तथा so जगत् universe (प्रकाशयामि illumine) अतः therefore सर्वं all जगत् universe मम mine अथवा or च certainly किञ्चन anything (मम mine) न not.

2. As¹ I alone reveal this body, even so do I reveal this universe. Therefore² mine is all this universe, or verily nothing³ is mine.

[¹ As etc.—Without the light of the Self, the body and the universe, being material, could not be revealed.

² Therefore etc.—Because the light of the Self manifests the universe and thus makes it exist. It is superimposed on the Self.

³ Nothing etc.—Because from the absolute standpoint, the universe is non-existent.]

सशरीरमहो विश्वं परित्यज्य मयाधुना ।

कुतश्चित् कौशलादेव परमात्मा विलोक्यते ॥३॥

अहो O अधुना now सशरीरं with the body विश्वं universe परित्यज्य leaving कुतश्चित् through some कौशलात् skill एव only परमात्मा Supreme Self मया by me विलोक्यते is visualized.

3. O, having¹ renounced the universe along with the body, I am now² perceiving

the Supreme Self through wisdom (received from my Guru).

[¹ *Having etc.*—after knowing them to be unreal as they appear and in reality no other than the Self itself.

² *Now*—after being instructed by Ashtâvakra.]

यथा न तोयतो भिन्नास्तरङ्गाः फेनबुद्बुदाः ।

आत्मनो न तथा भिन्नं विश्वमात्मचिनिर्गतम् ॥४॥

यथा As तरङ्गाः waves फेनबुद्बुदाः foam and bubbles (च and) तोयतः from water न not भिन्नाः different तथा so आत्मचिनिर्गतं emanating from the Self विश्वम् universe आत्मनः from the Self न not भिन्नम् different.

4. As waves, foam and bubbles are not different from water, even so the universe¹ emanating from the Self is not different from it.

[¹ *Universe etc.*—According to Advaita philosophy, the Âtman is also the material cause of the universe, just as earth is the material cause of a pot. The pot is nothing but the earth with name and form superimposed on it. So is this universe but the Self with name and form superimposed on it. Just as waves, foam and bubbles are nothing but the sea, and are non-different from it, so the universe is but the Self, non-different from the Self. Cf. note I verse 10].

तन्तुमात्रो भवेदेव पटो यद्वद्विचारितः ।

आत्मतन्मात्रमेवेदं तद्वद्विश्वं विचारितम् ॥५॥

पटः Cloth विचारितः analysed (सन् being) यद्वत् as तन्तुमात्रः thread only एव certainly भवेत् is तद्वत् so इदं this विश्वं universe विचारितं considered (सन् being) आत्मतन्मात्रम् nothing but the Self एव certainly (भवेत् is).

5. As cloth when analysed is found to be nothing but thread, even so¹ this universe, duly considered, is nothing but the Self.

[¹ *Even so etc.*—A cloth is made of thread, and is nothing but thread. Yet we falsely think it to be something separate and different from the thread. The universe is constituted of Self only, it is nothing but Self. Yet we look upon it as separate from the Self. This is an illusion. We find out our mistake regarding cloth through a little reasoning. We have similarly to get rid of our illusion regarding the universe.]

यथैवेक्षुरसे क्लृप्ता तेन व्याप्तैव शर्करा ।

तथा विश्वं मयि क्लृप्तं मया व्याप्तं निरन्तरम् ॥६॥

यथा As एव just इक्षुरसे in the juice of the sugarcane क्लृप्ता produced शर्करा sugar तेन (रसेन) with that (juice) व्याप्ता pervaded एव wholly (भवति is) तथा so मयि in me क्लृप्तं produced विश्वं universe मया by me निरन्तरं through and through व्याप्तं pervaded (भवति is).

6. Just as sugar generated in sugar-cane juice is wholly pervaded by it (juice), even so the universe produced in me¹ is permeated by me through and through.

[The verse illustrates the all-pervasiveness of the Âtman.

¹ Me—my real nature, i.e. the Self. In the subsequent verses also the 'I' and 'me' mean the Self and not the Jiva.]

आत्माज्ञानाज्जगद्भाति आत्मज्ञानान्न भासते ।

रज्ज्वज्ञानादहिर्भाति तज्ज्ञानाद्भासते न हि ॥७॥

आत्माज्ञानात् From the ignorance of the Self जगत् world भाति appears आत्मज्ञानात् from the knowledge of the Self न not भासते appears हि verily रज्ज्वज्ञानात् from non-cognition of rope अहिः snake भाति appears तज्ज्ञानात् from the recognition of that न not भासते appears.

7. The world appears from the ignorance of the Self and disappears with the knowledge of the Self, even as the snake appears from the non-cognition of the rope and disappears with its recognition.

[An illusion persists only so long as we do not recognize the object on which the illusion has been superimposed. The example of the snake in the rope is pertinent in this connection. When we know the rope, the snake-knowledge vanishes. Even so, the world does not really exist, yet appears as existing through ignorance and disappears with the knowledge

of the Self on which the illusion of the world is imposed.]

प्रकाशो मे निजं रूपं नातिरिक्तोऽस्म्यहं ततः

यदा प्रकाशते विश्वं तदाहम्भास एव हि ॥८॥

प्रकाशः Light मे my निजं own रूपं nature अहं I ततः from that अतिरिक्तः different न not अस्मि am यदा when विश्वं universe प्रकाशते manifests तदा then अहम् I एव alone हि surely भासे shine.

8. Light is my very nature and I am no other than that. When¹ the universe manifests itself verily then it is I that shine.

[¹ When etc.—The nature of the Self is Chit, Pure Consciousness, which makes possible knowledge of the phenomenal world. The world itself is material and has no consciousness of its own by which to reveal itself. It cannot be known unless the light of Self illumines it. The manifestation of the world, therefore, implies really the manifestation of the Self.]

अहो विकल्पितं विश्वमज्ञानान्मयि भासते ।

रूप्यं शुक्तौ फणी रज्जौ वारि सूर्यकरे यथा ॥९॥

अहो, O यथा as शुक्तौ in the mother of pearl रूप्यं silver रज्जौ in the rope फणी snake सूर्यकरे in the sunbeam वारि water (भासते appears तथा so) अज्ञानात् through ignorance विकल्पितं imagined विश्वं universe मयि in me भासते appears.

9. O, the universe appears in me being conceived through ignorance, even as silver¹ appears in the mother-of-pearl, snake in the rope and water² in the sun-beam.

[¹ *Silver etc.*—All these three are classical examples of Adhyâsa—superimposition through illusion.

² Water—refers to mirage.]

मत्तो विनिर्गतं विश्वं मय्येव लयमेष्यति ।

मृदि कुम्भो जले वीचिः कनके कटकं यथा ॥१०॥

यथा As कुम्भः jug मृदि in clay वीचिः wave जले in the water कटकं bracelet कनके in gold (लयम् एति dissolves तथा so) मत्तः from me विनिर्गतं emanated विश्वं universe मयि in me एव surely लयम् dissolution एष्यति will go to.

10. Just¹ as a jug dissolves into earth, a wave into water or a bracelet into gold, even so the universe which has emanated² from me will dissolve³ into me.

[¹ *Just etc.*—All these three are examples of material cause. The Âtman is the material cause of the universe which comes to be through the superimposition of name and form on the Âtman. With the dawn of Knowledge name and form vanish and only the Âtman remains, even as a wave becomes water when its name and form vanish.

² *Emanated*—being conceived through ignorance as mentioned in the previous verse.

Dissolve—when Self-knowledge will be attained and the universe will be merged in Self from which it was projected through ignorance.]

अहो अहं नमो मह्यं विनाशो यस्य नास्ति मे ।

ब्रह्मादिस्तम्बपर्यन्तं जगन्नाशोऽपि तिष्ठतः ॥११॥

अहो Wonderful अहं I ब्रह्मादिस्तम्बपर्यन्तं from Brahmâ down to the clump of grass जगन्नाशे when there is destruction of the world अपि even तिष्ठतः existing यस्य whose मे my विनाशः destruction न not अस्ति is (तस्मै to that) मह्यं to myself नमः adoration.

11. Wonderful am I! Adoration to myself¹ who know no decay and survive even the destruction of the world from Brahmâ down to the clump of grass.

[¹ *Myself*—in the absolute sense.]

अहो अहं नमो मह्यमेकोऽहं देहवानपि ।

क्वचिन्न गन्ता नागन्ता व्याप्य विश्वमवस्थितः ॥१२॥

अहो Wonderful अहं I मह्यं to myself नमः adoration देहवान् having a body अपि even अहम् 'एकः single (अस्मि am) (अहं I) क्वचित् anywhere न not गन्ता going (कुतः from anywhere) न not आगन्ता coming (अहं I) विश्वं universe व्याप्य pervading अवस्थितः existing (अस्मि am).

12. Wonderful am I! Adoration to myself who, though with a¹ body am one,² who neither go anywhere nor come

from anywhere but abide pervading the universe.

[¹ *A body*—The body implies not only the gross one but also the subtle. Five sheaths or bodies are generally spoken of.

² *One*—The ego is constantly undergoing change owing to the changes in the body. It is changing its nature every moment, and thus a new ego springs every moment. But transcending all these changes abides the Âtman which is ever immutable.]

अहो अहं नमो मह्यं दक्षो नास्तीह मत्समः ।

असंस्पृश्य शरीरेण येन विश्वं चिरं धृतम् ॥१३॥

अहो Wonderful अहं I मह्यं to myself नमः adoration इह in this world मत्समः like me दक्षः capable न not अस्ति is येन for शरीरेण with the body असंस्पृश्य without touching चिरं ever विश्वं universe (मया by me) धृतम् is borne.

13. Wonderful am I! Adoration to myself! There is none¹ so capable as I, who am bearing the universe for all eternity without touching it with the body.

[¹ *None etc.*—The verse describes the infinite power of the Self. Ordinarily in order to bear anything one has to do it with one's limbs. The thing borne must necessarily be of a limited weight and magnitude, and it cannot be borne for a long time. But it is quite different with regard to the Self. It is bearing this infinite universe for all

eternity even without taking the help of any instrument such as the body. Infinite and wonderful must be its capacity.]

अहो अहं नमो मह्यं यस्य मे नास्ति किञ्चन ।

अथवा यस्य मे सर्वं यद्वाङ्मनसगोचरम् ॥१४॥

अहो Wonderful अहं I यस्य whose मे my किञ्चन anything न not अस्ति is अथवा or यत् which वाङ्मनसगोचरं within the range of speech and mind (तत् that) सर्वं all यस्य whose मे my(तस्मै to that) मह्यं to myself नमः adoration.

14. Wonderful am I! Adoration to myself who have nothing¹ or have all² that is thought³ and spoken of.

[¹ *Nothing*—spoken from the standpoint of the Self when nothing exists except the Self. Or it may mean that the Self being unattached, nothing belongs to it.

² *All etc.*—Because the Self has created the universe and supports it.

³ *Thought etc.*—This phrase refers to the phenomenal nature of the universe,—for only phenomena can be thought and spoken about.]

ज्ञानं ज्ञेयं तथा ज्ञाता त्रितयं नास्ति वास्तवम् ।

अज्ञानाद्भाति यत्रेदं सोऽहमस्मि निरञ्जनः ॥१५॥

ज्ञानं Knowledge ज्ञेयं knowable तथा as well as ज्ञाता knower त्रितयं triad वास्तवं in reality न not अस्ति is यत्र where इदं this (त्रितयम् triad) अज्ञानात् through ignorance भाति appears निरञ्जनः stainless सः that अहम् I अस्मि am.

15. Knowledge,¹ knower and knowable—these three do not in reality exist. I am that stainless² (Self) in which this triad appears through ignorance.

[¹ *Knowledge etc.*—The universe from the epistemological standpoint consists of these three elements—the knower, the object of knowledge and the act of knowledge. We consider ourselves through Mâyâ or ignorance as the first of these three,—the knower. In reality we are above all these three. We are not a factor of this triad, but That itself on which this triad rests,—the Self. Supreme realization consists in breaking the tangle of this triad and going beyond it.

² *Stainless*—Free from the defects of the material world.]

द्वैतमूलमहो दुःखं नान्यत्तस्यास्ति भेषजम् ।

द्रश्यमेतन्मृषा सर्वं एकोऽहं चिद्रसोऽमलः ॥१६॥

अहो Oh दुःखं misery द्वैतमूलं having duality as root (अस्ति is) अहम् I एक one चित् intelligence रसः bliss अमलः pure (अस्मि am) एतत् this सर्वं all द्रश्यं visible object मृषा unreal (भवति is इति बोधात् except this knowledge) तस्य of that (दुःखस्य of misery) अन्यत् other भेषजं remedy न not अस्ति is.

16. Oh, duality is the root of misery. There is no other remedy for it except the realization that all objects of experience are false and that I am one and pure, intelligence and bliss.

बोधमात्रोऽहमज्ञानादुपाधिः कल्पितो मया ।¹

एवं विमृशतो नित्यं निर्विकल्पे स्थितिर्मम ॥१७॥

अहं I बोधमात्रः Pure knowledge (अस्मि am) मया by me उपाधिः limitation अज्ञानात् from ignorance कल्पितः imagined एवं in this way नित्यं constantly विमृशतः reflecting मम my निर्विकल्पे in the undifferentiated स्थितिः abiding (प्रजाता has been).

17. I am Pure Intelligence. Through ignorance I have imposed limitation¹ (upon myself). Constantly reflecting in this way, I am abiding in the Absolute.²

[¹ *Limitation*—viz., egoism, mind, body, etc.

² *Absolute*—where duality vanishes and the Self shines in its pristine glory.]

न मे बन्धोऽस्ति मोक्षो वा भ्रान्तिः शान्ता निराश्रया ।

अहो मयि स्थितं विश्वं वस्तुतो न मयि स्थितम् ॥१८॥

मे My बन्धः bondage न not अस्ति is मोक्षः liberation वा or (न not अस्ति is) भ्रान्तिः illusion निराश्रया without support (सती being) शान्ता has ceased अहो Oh मयि in me स्थितं existing विश्वं universe वस्तुतः in reality मयि in me न not स्थितम् existing.

18. I have neither¹ bondage nor freedom. The illusion² having lost its support has ceased. Oh, the universe,³ though existing in me, does not in reality so exist.

[¹ *Neither etc.*—The Atman is eternally free. It is never *really* bound, it only *appears* to be so.

² *Illusion etc.*—We think ourselves bound and seek liberation. This is only an illusion which has its basis in the ignorance of our true nature. When by constantly reflecting on the pure nature of the Self this ignorance is destroyed, the illusion loses its support and vanishes.

³ *Universe etc.*—When from the relative standpoint the universe is considered to exist, it has its basis in *me* who am Brahman itself. But from the absolute standpoint, there is no universe. I alone am.]

सशरीरमिदं विश्वं न किञ्चिदिति निश्चितम् ।

शुद्धचिन्मात्र आत्मा च तत्कस्मिन् कल्पनाधुना ॥१६॥

इदं This सशरीरं with the body विश्वं universe न not किञ्चित् anything आत्मा Self शुद्धचिन्मात्रः Pure consciousness alone च and (भवति is) इति this (मया by me) निश्चितं known for certain तत् so अधुना now कस्मिन् on which कल्पना imagination (स्यात् can be).

19. I have known for certain that the body and the universe are nothing and that the Self is only Pure consciousness. So on which now¹ can imagination² be possible?

[¹ *Now*—When ignorance has been destroyed.

² *Imagination*—i.e. of the universe and the body.]

शरीरं स्वर्गनरकौ बन्धमोक्षौ भयं तथा ।

कल्पनामात्रमेवैतत् किं मे कार्यं चिदात्मनः ॥२०॥

शरीरं Body स्वर्गनरकौ heaven and hell बन्धमोक्षौ bondage and freedom तथा as also भयं fear एतत् this (सर्वं all) कल्पनामात्रम् mere imagination एव surely (भवति is) चिदात्मनः whose nature is Consciousness मे my (एतेन सर्वेण with all these) किं what कार्यम् to be done.

20. Body, heaven and hell, bondage and freedom, as also fear, all these are mere imagination. What have I to do with all these—I whose nature is Chit?

[The idea is: So long as we consider body, heaven, hell, etc. to be real, we are impelled to act in relations to them. But the nature of the Self is absolute knowledge ; and only within relative knowledge the ideas of heaven, hell, etc. are possible. Therefore these have no reality to one who has attained Self-knowledge; and such a one has nothing to do with them.]

अहो जनसमूहेऽपि न द्वैतं पश्यतो मम ।

अरण्यमिव संवृत्तं क्व रतिं करवाण्यहम् ॥२१॥

अहो Oh द्वैतं duality न not पश्यतः seeing मम my जनसमूहे in the multitude of human beings अपि even अरण्यम् wilderness इव as if संवृत्तं become अहं I क्व where रतिं attachment करवाणि should do.

21. O, I do not find any duality. Even the multitude of human beings, therefore, has become like a wilderness.¹ What² should I attach myself to?

[¹ *Wilderness*—In the wilderness we feel absolutely alone. The consciousness of aloneness comes to one who has reached the Advaita state. Though apparently there may be a crowd of men, *really* he is conscious only of the One.

² *What etc.*—As there is nothing real besides my self to what should I attach myself?]

नाहं देहो न मे देहो जीवो नाहमहं हि चित् ।

अयमेव हि मे बन्ध आसीत् या जीविते स्पृहा ॥२२॥

अहं I देहः body न not मे my देहः body न not अहं
I जीवः finite self न not अहं I हि surely चित् intelligence
जीविते to life या that स्पृहा desire (आसीत् was) अयम्
this एव alone हि surely. मे my बन्धः bondage आसीत् was.

22. Neither am I this body, nor am I embodied. I am not Jiva,¹ I am Chit. This indeed was my bondage² that I had thirst for life.

[¹ *Jiva*—refers to finite self. The Self identifying itself with egoism etc. is designated as Jiva.

² *Bondage etc.*—The Self is Consciousness (Chit) and, therefore, beyond birth and death. Hence to desire to live is to deny our real nature. This ignorance is bondage.]

अहो भुवनकल्लोलैर्विचित्रैर्द्राक् समुत्थितम् ।

मय्यनन्तमहाम्बोधौ चित्तवाते समुद्यते ॥२३॥

अहो Oh अनन्तमहाम्बोधौ in the limitless ocean मयि in me चित्तवाते the wind of the mind समुद्यते rising (सति being) विचित्रैः diverse भुवनकल्लोलैः waves of worlds द्राक् immediately समुत्थितम् are produced.

23. Oh, in me, the limitless ocean, diverse waves of worlds are produced forthwith on the rising of the wind of the mind.

[The Self has been likened to a limitless ocean where waves are produced when there is wind. There is no creation in the infinite Self. It is only when through ignorance egoism etc. come into existence that the manifold universe seems to present itself.

The material of all worlds is the Self itself, just as the waters that make the waves are the ocean itself. The wind creates forms; similarly it is mind that gives form to the formless Chit.]

मय्यनन्तमहाम्बोधौ चित्तवाते प्रशाम्यति ।

अभाग्याज्जीववणिजो जगत्पोतो विनश्वरः ॥२४॥

अनन्तमहाम्बोधौ In the limitless ocean मयि in me चित्तवाते the wind of the mind प्रशाम्यति ceasing जीववणिजः of the embodied self, the trader जगत्पोतः the ark of the universe अभाग्यात् through misfortune विनश्वरः apt to be destroyed (भवति becomes).

24. With the calming of the wind of the mind in the infinite ocean of myself,

the ark of the universe of Jiva¹ the trader, unfortunately meets destruction.²

[¹ *Jiva etc.*—Jiva is a trader; his Karmas are his commerce; and good and bad fruits are his profit and loss. The world is his merchantman in which he carries on his trade.

² *Meets destruction*—vanishes. The universe and the Jiva manifest themselves with the manifestation of the mind. With the destruction of the latter, the former are also destroyed.]

मय्यनन्तमहाम्भोधावाश्चर्यं जीववीचयः ।

उद्यन्ति घ्नन्ति खेलन्ति प्रविशन्ति स्वभावतः ॥२५॥

आश्चर्यं Wonderful अनन्तमहाम्भोधौ in the limitless ocean मयि in me जीववीचयः the waves of individual selves स्वभावतः according to their nature उद्यन्ति rise घ्नन्ति strike खेलन्ति play प्रविशन्ति enter (च and).

25. How wonderful! In me, the shoreless ocean, the waves of individual selves rise, strike (each other), play (for a time) and disappear,¹ each according² to its nature.

[¹ *Disappear*—When ignorance is destroyed and Karma is worked out.

² *According etc.*—according to the state of the ignorance and Karmas of the Jivas.]

CHAPTER III

TEST OF DISCIPLE'S SELF-REALIZATION

अष्टावक्र उवाच ।

अविनाशिनमात्मानमेकं विज्ञाय तत्त्वतः ।

तवात्मज्ञस्य धीरस्य कथमर्थार्जने रतिः ॥ १ ॥

अष्टावक्रः Ashtâvakra उवाच said :

आत्मानं Self तत्त्वतः in its true nature अविनाशिनम् indestructible एकं one विज्ञाय knowing आत्मज्ञस्य of the knower of Self धीरस्य of one who is serene तव your कथं how अर्थार्जने in the acquisition of wealth रतिः attachment (अस्ति is).

Ashtâvakra said :

1. Having known yourself as really indestructible and one, how¹ is it that you, serene and knower of Self, feel attached to the acquisition of wealth?

[Janaka is not yet fully established in the state of Self-realization. Ashtâvakra is therefore testing him and pointing out the anomalies of his behaviour in order to improve him.

¹ *How etc.*—A man of Self-realization knows himself to be perfect, immortal and all-in-all and does not want anything. How can he long for wealth?]

आत्माज्ञानादहो प्रीतिर्विषयभ्रमगोचरे ।

शुक्तेरज्ञानतो लोभो यथा रजतविभ्रमे ॥ २ ॥

अहो Alas यथा as शुक्तेः of pearl-oyster अज्ञानतः from ignorance रजतविभ्रमे illusion of silver (सति being caused) लोभः greed (भवति is तथा so) आत्माज्ञानात् from ignorance of the Self विषयभ्रमगोचरे in the objects of illusory perception प्रीतिः attachment (भवति is).

2. Alas, as greed arises from the illusion of silver caused by the ignorance of mother-of-pearl, even so arises the attachment to the objects of illusory perception from the ignorance of the Self.

[Ashtâvakra is pointing out to Janaka that his attachment to the things of the world is due to the ignorance of their true nature, for nothing but the Self really exists, the objects of the senses being only an illusion. When the Self is truly known, our attachment to the so-called sense-objects ceases, even as our greed of silver ceases when the mother-of-pearl is known.]

विश्वं स्फुरति यत्रेदं तरङ्गा इव सागरे ।

सोऽहमस्मीति विज्ञाय किं दीन इव धावसि ॥ ३ ॥

सागरे In the ocean तरङ्गाः waves इव like यत्र where इदं this विश्वं universe स्फुरति appears सः that अहम् I अस्मि am इति this विज्ञाय knowing किं why दीनः poor इव like (त्वं you) धावसि run.

3. Having known yourself to be That in which the universe appears like waves on the sea, why¹ do you run about like a miserable being?

[¹ *Why etc.*—All our fear, misery, helplessness or want proceed from the conception of the universe as other than our own self. As the waves are no other than the sea itself, even so the universe is nothing but our own self. One attaining such knowledge should become serene, fearless and self-contained.]

श्रुत्वापि शुद्धचैतन्यमात्मानमतिसुन्दरम् ।

उपस्थेऽत्यन्तसंसक्तो मालिन्यमधिगच्छति ॥ ४ ॥

आत्मानं Self शुद्धचैतन्यं Pure Consciousness अतिसुन्दरं surpassingly beautiful श्रुत्वा hearing अपि even (जनः person कथं how) उपस्थे to generative organs अत्यन्तसंसक्तः deeply attached (सन् being) मालिन्यम् impurity अधिगच्छति attains.

4. Even after hearing oneself to be Pure Consciousness and surpassingly beautiful, how¹ can one be attached to lust and thus become unclean²?

[¹ *How etc.*—Self-knowledge and lust cannot exist together. He who has known the Self cannot find any other thing beautiful and attractive. Lust is coveting the body.

²*Unclean*—Lust creates and increases the body-consciousness and is an unclean condition of mind. It clouds spiritual consciousness ।

सर्वभूतेषु चात्मानं सर्वभूतानि चात्मनि ।

मुनेर्जानत आश्चर्यं ममत्वमनुवर्त्तते ॥ ५ ॥

सर्वभूतेषु In all things आत्मानं Self सर्वभूतानि all things
च also आत्मनि in Self च and जानतः knowing मुनेः
of the sage ममत्वम् egoism अनुवर्त्तते continues (इति this)
आश्चर्यम् wonderful.

5. It is strange that the sense¹ of ownership should continue even in the sage who has realized the Self in all and all in the Self.

[¹ *Sense etc.*—It arises out of the sense of duality in which the true nature of the Self is unknown and other things are considered to be existing outside oneself and there is a desire to possess them.]

आस्थितः परमाद्वैतं मोक्षार्थेऽपि व्यवस्थितः ।

आश्चर्यं कामवशगो विकलः केलिशिक्षया ॥ ६ ॥

परमाद्वैतं In supreme non-duality आस्थितः abiding
मोक्षार्थे in the end of liberation व्यवस्थितः fixed अपि even
(जनः man) कामवशगः subject to lust (सन् being)
केलिशिक्षया by the practice of amorous pastimes
विकलः weakened (दृश्यते is seen इति this) आश्चर्यम्
wonderful.

6. Strange that abiding in the supreme non-duality and intent on liberation, one should yet be subject to lust and be unsettled by the practice of amorous pastimes!

उद्भूतं ज्ञानदुर्मित्रमवधार्यातिदुर्बलः ।

आश्चर्यं काममाकाङ्क्षेत् कालमन्तमनुश्रितः ॥ ७ ॥

उद्भूतं Produced काम lust ज्ञानदुर्मित्रम् enemy of Knowledge अवधार्य knowing for certain अतिदुर्बलः extremely weak अन्तं कालम् last days अनुश्रितः approaching (जनः man) कामम् sensual enjoyment आकाङ्क्षेत् should desire (इति this) आश्चर्यम् strange.

7. It is strange that knowing lust to be an enemy of Knowledge, one who has grown extremely weak and reached one's last days, should yet be eager for sensual enjoyment.

इहामुत्र विरक्तस्य नित्यानित्यविवेकिनः ।

आश्चर्यं मोक्षकामस्य मोक्षादेव विभीषिका ॥ ८ ॥

इहामुत्र In this world and the next विरक्तस्य of one who is unattached नित्यानित्यविवेकिनः of one who discriminates the eternal from the transient मोक्षकामस्य of one who longs for emancipation मोक्षात् from emancipation एव even विभीषिका fear (भवति is इति this) आश्चर्यम् strange.

8. It is strange that one who is unattached to the objects of this world and the next, who discriminates the eternal from the transient and who longs for emancipation, should fear emancipation¹ itself.

[¹Emancipation—should be afraid of losing their so-called individuality. Vide Māndukya Kārikā अभये भयदर्शिनः ।]

धीरस्तु भोज्यमानोऽपि पीड्यमानोऽपि सर्वदा ।

आत्मानं केवलं पश्यन् न तुष्यति न कुप्यति ॥ ६ ॥

धीरः The serene person तु but भोज्यमानः feted and feasted अपि even पीड्यमानः tormented अपि even सर्वदा ever केवलम् absolute आत्मानं Self पश्यन् seeing न not तुष्यति is pleased न not कूप्यति is angry (च and).

9. But¹ feted and feasted or tormented, the serene² person ever sees the absolute Self and is thus neither gratified nor angry.

[¹ But--From verse 1 to verse 8 of this chapter the anomalous conditions of the half-hearted Sâdhaka have been described. Ashtâvakra has pointed out therein the contradictions of his life and practice, indicating that true Self-knowledge there was not yet.

From the 9th verse on, the mind and practice of a true Jnâni are being pointed out.

² Serene—One whose mind is not agitated even when there are causes to make it so.

Cf. Gita II. 56, 57 ; VI. 7 ; V. 20.]

चेष्टमानं शरीरं स्वं पश्यत्यन्यशरीरवत् ।

संस्तवे चापि निन्दायां कथं क्षुभ्येत् महाशयः ॥ १० ॥

महाशयः The high-souled one स्वं own शरीरम् body अन्यशरीरवत् like another's body चेष्टमानं acting पश्यति sees (तस्मात् so सः he) संस्तवे in praise निन्दायां in blame च and अपि even कथं how क्षुभ्येत् should be disturbed.

10. The high-souled person witnesses his own body acting as if it were another's. As such, how¹ can he be disturbed by praise or blame?

[¹ *How etc.*—Praise and blame have always reference to one's behaviour which is expressed through bodily actions. But if one finds one's bodily and mental actions to have no connection with one-self, one is not affected by praise or blame.

The Jnâni finds that the mind and the body and their activities to be different from the Self. Cf. Gita III. 27-28.]

मायामात्रमिदं विश्वं पश्यन् विगतकौतुकः ।

अपि सन्निहिते मृत्यौ कथं त्रस्यति धीरधीः ॥ ११ ॥

इदं This विश्वं universe मायामात्रं mere illusion पश्यन् seeing विगतकौतुकः with curiosity gone धीरधीः one of steady mind मृत्यौ death सन्निहिते approaching (सति being) अपि even कथं how त्रस्यति fears.

11. Realizing this universe as mere illusion and losing¹ all interest therein, how can one of steady mind fear² even the approach of death?

[¹ *Losing etc.*—One cannot have any interest in a non-existent thing.

² *Fear etc.*—The Self is eternal,—birthless, deathless. Births and deaths are really illusory phenomena. A knower of Self, therefore, has no reason to be afraid of the dissolution of the body, by which the Self is not affected in the least. Cf. Gita II. 13-18.]

निःस्पृहं मानसं यस्य नैराश्येऽपि महात्मनः ।

तस्यात्मज्ञानतृप्तस्य तुलना केन जायते ॥ १२ ॥

यस्य Whose नैराश्ये in disappointment अपि even मानसं mind निःस्पृहं free from desire महात्मनः of great-souled आत्मज्ञानतृप्तस्य of him who is satisfied with Self-knowledge तस्य his केन with whom तुलना comparison जायते can be.

12. With whom can we compare that great-souled one, contented with the knowledge of Self, who is desireless¹ even in disappointment?

[¹ *Desireless etc.*—Even in disappointment the ordinary man cannot give up his desire. On the other hand, he often sticks faster to it. Such, However, is not the case with the man of realization. He cannot really have any disappointment, because he has no desire. But even when there are causes for disappointment (for he also engages in action and may sometimes fail), he remains unaffected,—he does not stick to his desires and suffer.]

स्वभावादेव जानानो दृश्यमेतन्न किञ्चन ।

इदं ग्राह्यमिदं त्याज्यं स किं पश्यति धीरधीः ॥ १३ ॥

एतत् This दृश्यं object of perception स्वभावात् in its nature एव verily न not किञ्चन anything (इति this) जानानः knowing धीरधीः steady-minded सः that (जनः man) इदं this ग्राह्यम् acceptable इदं this त्याज्यम् rejectable (इति this) किं why पश्यति sees.

13. Why should that steady-minded one who knows the Object¹ to be in its very nature nothing², consider this fit to be accepted and that fit to be rejected?

[¹ *Object*—the internal and external universe.

² *Nothing*— in an absolute sense. The Self alone is existent. Everything else is really non-existent and is but an illusory superimposition on the Self. Hence the wise become unattached to the objects of the world and neither hanker after those objects which give pleasure nor shun those which give pain.]

अन्तस्त्यक्तकषायस्य निर्द्वन्द्वस्य निराशिषः ।

यद्वच्छयागतो भोगो न दुःखाय न तुष्टये ॥ १४ ॥

अन्तस्त्यक्तकषायस्य Of one who has given up worldly attachment from the mind निर्द्वन्द्वस्य of one who is beyond the pairs of opposites निराशिषः of one who is free from desire यद्वच्छयागतः coming as a matter of course भोगः experience दुःखाय for pain न not (भवति is) तुष्टये for pleasure (च and) न not (भवति is).

14. He who has given up worldly attachment from his mind, who is beyond the pairs¹ of opposites, and who is free from desire,—to him any experience² coming as a matter of course does not cause either pleasure or pain.

[¹ *Pairs etc.*—Such as, happiness and misery, heat and cold, etc.]

² *Experience*—object of experience. All our pleasures or pains arise from contact of the senses with pleasure-giving or pain-producing objects which makes us attached to the former and hate the latter. But they cannot produce any pleasurable or painful sensations if we have neither attraction nor repulsion for them, and allow them to come as a matter of course.]

CHAPTER IV

GLORIFICATION OF SELF-REALIZATION

अष्टावक्र उवाच ।

हन्तात्मज्ञस्य धीरस्य खेलतो भोगलीलया ।

न हि संसारवाहीकैर्मूढैः सह समानता ॥ १ ॥

अष्टावक्रः Ashtâvakra उवाच said :

हन्त Oh भोगलीलया with the game of enjoyment
खेलतः playing धीरस्य of the man of understanding
आत्मज्ञस्य of the knower of Self मूढैः deluded संसारवाहीकैः
the oxen of the world सह with समानता equality or
similarity न not हि surely (अस्ति is).

Ashtâvakra said :

1. Oh, the man of understanding, the knower of Self who¹ plays the game of life has no similarity to the deluded beasts² of the world.

[¹ *Who etc.*—Because the enjoyment of the world is like play to a man of realization who is unattached to it, and is not affected by it.

² *Beasts etc.*—men attached to the world and buffeted by its joys and miseries. They cannot look upon the world as a play.]

यत्पदं प्रेप्सवो दीनाः शकाद्याः सर्वदेवताः ।

अहो तत्र स्थितो योगी न हर्षमुपगच्छति ॥ २ ॥

अहो Oh शक्राद्याः beginning with Indra सर्वदेवताः all gods यत्पदं which state प्रेप्सवः hankering after दीनाः unhappy (वर्तन्ते become) तत्र there स्थितः abiding योगी Yogi हर्षं elation न not उपगच्छति attains.

2. Oh, the Yogi does¹ not feel elated abiding in that state² which Indra and all other gods hanker after and become unhappy.³

[¹ Does etc.—Because he feels that to be only natural to himself. We feel elated only when anything unaccustomed, yet much-coveted, happens to us. But Satchidânanda is our very being and is nothing unaccustomed to the knower of Self.

² State—The Absolute Existence-Bliss Supreme.

³ Unhappy—Because they cannot attain It.]

तज्ज्ञस्य पुण्यपापाभ्यां स्पर्शो ह्यन्तर्न जायते ।

न ह्याकाशस्य धूमेन दृश्यमानापि सङ्गतिः ॥ ३ ॥

तज्ज्ञस्य Of one who has known That अन्तः inside पुण्यपापाभ्यां with virtue and vice स्पर्शः touch हि surely न not जायते is हि as आकाशस्य of the sky धूमेन with smoke सङ्गतिः contact दृश्यमाना appearing अपि even न not(जायते exists).

3. The heart of one who has known That is not surely touched by virtue and vice, just as the sky is not touched by smoke, even though it appears to be.

आत्मैवेदं जगत्सर्वं ज्ञातं येन महात्मना ।

यद्वच्छया वर्त्तमानं तं निषेद्धं क्षमेत कः ॥ ४ ॥

येन by which महात्मना by the great-souled one
इदं this सर्वं all जगत् universe आत्मा Self एव alone (इति
this) ज्ञातं is known तं him यद्वच्छया according as he
likes वर्त्तमानं remaining कः who निषेद्धं to prohibit
क्षमेत can.

4. Who can prohibit that great-souled one who has known this entire universe to be the Self alone, from¹ living as he pleases?

[¹ From etc.—The man of Supreme Realization is beyond all scriptural injunctions. He is supremely indifferent to all the prescribed laws of conduct. For these all are formulated for ignorant minds. That, however, does not mean moral anarchy. For it is said in the scriptures that the man of realization does not stoop to evil actions, as all evil propensities (Samskâras) are annihilated before the highest state of realization is reached. As Sri Ramakrishna puts it:

An expert dancer never takes a wrong step.]

आब्रह्मस्तम्बपर्यन्ते भूतग्रामे चतुर्विधे ।

विज्ञस्यैव हि सामर्थ्यमिच्छानिच्छाविवर्जने ॥ ५ ॥

आब्रह्मस्तम्बपर्यन्ते From Brahmâ down to the clump
of grass चतुर्विधे of four kinds भूतग्रामे in all beings विज्ञस्य
of the wise one एव alone हि surely इच्छानिच्छाविवर्जने in

renouncing desire and aversion सामर्थ्य strength (भवति is).

5. Of the four¹ kinds of created beings from Brahmâ down to the clump of grass, it² is the wise one alone who is capable of renouncing desire and aversion.

[¹ *Four etc.*—namely, Jarâyuja (born from uterus), Andaja (born from egg), Svedaja (generated by warm vapour or sweat) and Udbhijja (sprouting up). Here it means the entire creation comprising also gods and other subtle beings.

² *It etc.*—As long as a man is ignorant of the true nature of himself and the universe, he must have desires and aversions. Certain things he will consider good and desirable and others opposite. But one who has known himself and the world as Brahman, sees only one and has therefore no special likes or dislikes. He takes things playfully. He may seem attached to one thing one moment, but the next moment he may totally forget it.]

आत्मानमद्वयं कश्चिज्जानाति जगदीश्वरं ।

यद्वेत्ति तत् स कुरुते न भयं तस्य कुत्रचित् ॥ ६ ॥

कश्चित् Scarcely one आत्मानम् Self अद्वयं non-dual जगदीश्वरं lord of the universe जानाति knows सः he यत् which वेत्ति knows तत् that कुरुते does तस्य his कुत्रचित् anywhere भयं fear न not (अस्ति is).

6. Rare is the man who knows the Self as One without a second as well as the lord of the universe. He does what he knows¹ and has² no fear from any quarter.

[¹ *Knows*—considers worth doing. A knower of Self has no duty, as ordinary men have, compelled by environments and their own limitations.

² *Has etc.*—Because he sees nothing outside himself.]

CHAPTER V

FOUR WAYS TO SELF-REALIZATION

अष्टावक्र उवाच ।

न ते सङ्गोऽस्ति केनऽपि किं शुद्धस्यक्तुमिच्छसि ।
सङ्घातविलयं कुर्वन्नेवमेव लयं व्रज ॥ १ ॥

अष्टावक्रः Ashtâvakra उवाच said :

ते Your केन with anything अपि verily सङ्गः contact
न not अस्ति is (अतः so) शुद्धः pure (त्वं you) किं what
त्यक्तुं to renounce इच्छसि wish सङ्घातविलयं dissolution
of the complex कुर्वन् effecting एवम् thus एव surely लयं
Dissolution व्रज attain.

Ashtâvakra said :

1. You have no contact with anything whatsoever. Therefore, pure as you are, what¹ do you want to renounce? Destroy the complex² and even thus³ enter into (the state of) Dissolution.⁴

[This chapter describes four different ways for the realization of the absolute state. The first verse speaks of being Asanga, unattached ; the second of looking upon the universe as the same reality as the Self—there is only one Âtman; the third of considering the phenomenal universe as illusory ; and the

fourth of remaining unaffected by the phenomena of the universe, internal and external. Any of these four outlooks will lead to the realization of the Absolute.

¹ *What etc.*—We renounce what we are attached to. But the pure Self is unattached.

² *Complex*—the aggregate of the body, mind, intellect, the senses, etc. We are at present identifying the Self with all these and thus making them exist. This identification prevents us from realizing the Self. The moment we shall destroy this identification, we shall merge in the Absolute.

³ *Thus*—by destroying the complex.

⁴ *Dissolution*—The state in which no phenomena exist,—the Absolute.]

उदेति भवतो विश्वं वारिधेरिव बुद्बुदः ।

इति ज्ञात्वैकमात्मानमेवमेव लयं व्रज ॥ २ ॥

वारिधेः From the sea बुद्बुदः bubbles इव like भवतः from you विश्वम् universe उदेति rises इति thus आत्मानम् Self एकं one ज्ञात्वा knowing एवम् in this way एव verily लयं Dissolution व्रज attain.

2. The universe rises from you like¹ bubbles rising from the sea. Thus² know the Âtman to be one and enter even thus into (the state of) Dissolution.

[¹ *Like etc.*—thus showing that the reality of the phenomenal world is no other than the Self itself.

² *Thus*—The knowledge that Ātman alone exists negates the phenomenal world and thus the Absolute is realized.]

प्रत्यक्षमप्यवस्तुत्वाद्विश्वं नास्त्यमले त्वयि ।

रज्जुसर्प इव व्यक्तमेवमेव लयं ब्रज ॥३॥

रज्जुसर्पः The snake in the rope इव like व्यक्तं manifested विश्वं universe प्रत्यक्षम् visible अपि though अवस्तुत्वात् on account of being unsubstantial अमले pure त्वयि in you न not अस्ति is एवम् thus एव verily लयं Dissolution ब्रज attain.

3. The universe, being manifested¹ like the snake in the rope, does not exist in you who are pure,² even though it is present to the senses ; because it is unreal. Thus³ verily do you enter into (the state of) Dissolution.

[¹ *Manifested etc.*—This classical example of the snake in the rope indicates that the universe which has been superimposed on the Self is really non-existent.

² *Pure*—The illusion of the world can never affect the Self.

³ *Thus*—having known the universe to be non-real.]

समदुःखसुखः पूर्ण आशानैराश्ययोः समः ।

समजीवितमृत्युः सन्नेवमेव लयं ब्रज ॥४॥

पूर्णः Perfect समदुःखसुखः to whom misery and happiness are the same आशानैराश्ययोः in hope and despair समः same समजीवितमृत्युः to whom life and death are the same सन् being (त्वम् you) एवम् thus एव verily लयं Dissolution ब्रज attain.

4. You are perfect and equanimous in misery and happiness, hope and despair, and life and death. Therefore even thus do you attain (the state of) Dissolution.

[Verses 1—3 deal with the dissolution of the external world. This verse deals with the dissolution of the internal world—the world of thought and feelings. We are affected by joy and sorrow, hope and despair, and life and death as long as we consider ourselves as imperfect, as other than the Self. The moment we know ourselves as the Âtman which alone is perfect, we go beyond all pairs of opposites and are unaffected by them and thus realize our free nature.]

CHAPTER VI THE HIGHER KNOWLEDGE

अष्टावक्र उवाच ।

आकाशवदनन्तोऽहं घटवत् प्राकृतं जगत् ।

इति ज्ञानं तथैतस्य न त्यागो न ग्रहो लयः ॥१॥

अष्टावक्रः Ashtâvakra उवाच said :

अहम् I आकाशवत् like space अनन्तः limitless प्राकृतं 'phenomenal जगत् world घटवत् like a jar इति this ज्ञानं Knowledge (भवति is) तथा so एतस्य of this त्यागः relinquishment न not ग्रहः acceptance न not लयः dissolution (न not च and भवति is).

Ashtâvakra said :

1. Boundless as space am I. The phenomenal¹ world is like² a jar. This³ is Knowledge. So⁴ it⁵ has neither to be renounced nor accepted⁶ nor destroyed.⁷

[¹ *Phenomenal*—Prâkrita=evolved out of Prakriti.

² *Like etc.*—Just as a jar contains a space which is the same as the infinite space, so the universe with its manifold name and form, contains a reality which is identical with the Âtman.

³ *This etc.*—The sage Ashtâvakra speaks in this chapter of a higher outlook. In the previous chapter he spoke of Laya, of the need and methods of going

beyond the relative consciousness into the Absolute. But even this attempt at Laya rises out of a vestige of ignorance; for the pure Self was never at any time bound. Here he speaks of that higher outlook to which the universe and its consciousness is no longer a bondage and does not, therefore, require to be transcended. That is to say, the universe, to this view, reveals itself as being of the same substance as the Âtman itself. All is now the Self. As Sri Ramakrishna said, till we have reached the roof, we negate the stairs as something other than the roof, but when we have reached the roof, we find that the stairs and the roof are of the same material.

⁴ *So*—When this Knowledge has been attained, there is then only the one Self; the question of renouncing, accepting or destroying anything does not arise.

⁵ *It*—the phenomenal world.

⁶ *Accepted*—We then do not feel attached to the world.

⁷ *Destroyed*—We then do not require to negate it as something other than Âtman.]

महोदधिरिवाहं स प्रपञ्चो वीचिसन्निभः ।

इति ज्ञानं तथैतस्य न त्यागो न ग्रहो लयः ॥२॥

सः That अहं I महोदधिः ocean इव like (अस्मि am)
प्रपञ्चः phenomenal universe वीचिसन्निभः like the wave
(भवति is) इति etc. as before.

2. That I am like¹ the ocean and the phenomenal universe is like the wave. This is Knowledge. So it has neither to be renounced nor accepted nor destroyed.

[¹ *Like etc.*—This example makes clearer the oneness of the Self and the universe,—both same substance like ocean and its wave.]

अहं स शुक्तिसङ्काशो रूप्यवद्विश्वकल्पना ।

इति ज्ञानं तथैतस्य न त्यागो न ग्रहो लयः ॥३॥

सः That अहं I शुक्तिसङ्काशः like mother-of-pearl (अस्मि am) विश्वकल्पना the world-projection रूप्यवत् like silver (भवति is) इति etc. as before.

3. That I am like mother-of-pearl ; and the world-projection is like¹ silver. This is Knowledge. So it has neither to be renounced nor accepted nor destroyed.

[¹ *Like etc.*—The reality behind the silver-illusion is the pearl-oyster. Even so the reality of the universe is the Self itself.]

अहं वा सर्वभूतेषु सर्वभूतान्यथो मयि ।

इति ज्ञानं तथैतस्य न त्यागो न ग्रहो लयः ॥४॥

अहं I वा indeed सर्वभूतेषु in all beings (अस्मि am) अथो and सर्वभूतानि all beings मयि in me (सन्ति are) इति etc. as before.

4. I¹ am indeed in all beings and all² beings are in me. This is Knowledge. So it has neither to be renounced nor accepted nor destroyed.

[¹ *I etc.*—I am the inner substance of all beings.

² *All etc.*—I am the substratum of the universe.

This verse also indicates that the reality of the Self and of the phenomena are not different. The Âtman is both the contained and the container of the universe.]

CHAPTER VII

DISCIPLE'S REALIZATION

जनक उवाच ।

मय्यनन्तमहाम्भोधौ विश्वपोत इतस्ततः ।

भ्रमति स्वान्तवातेन न ममास्त्यसहिष्णुता ॥१॥

जनकः Janaka उवाच said:

अनन्तमहाम्भोधौ In the boundless ocean मयि in me विश्वपोतः the ark of the universe स्वान्तवातेन by the wind of its own nature इतस्ततः hither and thither भ्रमति moves मम my असहिष्णुता impatience न not अस्ति is.

Janaka said:

1. In me, the boundless ocean, the ark of the universe moves hither and thither impelled by the wind of its own nature. I am not impatient.¹

[¹ *Impatient*—affected.]

When the wind rises in the ocean, it tosses a ship hither and thither and even sends it down through its impact. But the ocean is not affected by the movements of the ship. Even so, the universe which rests on the reality of the Self is ever changing under the impulsion of its inherent laws. But the changing world does not affect the Self in the least.]

मय्यनन्तमहाम्भोधौ जगद्वीचिः स्वभावतः ।

उदेतु वास्तमायातु न मे वृद्धिर्न च क्षतिः ॥२॥

अनन्तमहाम्भोधौ In the limitless ocean मयि in me
जगद्वीचिः the wave of the world स्वभावतः of itself
उदेतु may rise अस्तं dissolution आयातु may attain
वा or मे my वृद्धिः increase न not क्षतिः decrease न not
च and (भवति is).

2. In me, the limitless ocean, let the wave of the world rise or vanish of itself.¹ I neither increase nor decrease thereby.

[¹ *Of itself*—by its own nature. A wave is no other than the water of the ocean itself ; only name and form have been added; there is no increase of substance. Even so is the world; its reality is Brahman itself. So when the world appears, name and form are superimposed on the reality of Brahman; and when it disappears, name and form vanish. The reality is ever the same.]

मय्यनन्तमहाम्भोधौ विश्वं नाम विकल्पना ।

अतिशान्तो निराकार एतदेवाहमास्थितः ॥३॥

अनन्तमहाम्भोधौ In the boundless ocean मयि in me
विश्वं universe नाम called विकल्पना imagination (अस्ति is
अहम् I) अतिशान्तः highly tranquil निराकारः formless
(अस्मि am) एतत् this एव alone अहम् I आस्थितः abide.

3. In me, the boundless ocean, is the imagination of the universe. I am highly

tranquil and formless. In this¹ alone do I abide.

[¹ *This*—namely, the Knowledge that the world is merely an appearance and that the Self in which it appears remains ever calm and formless.]

नात्मा भावेषु नो भावस्तत्रानन्ते निरञ्जने ।

इत्यसक्तोऽस्पृहः शान्त एतदेवाहमास्थितः ॥५॥

आत्मा Self भावेषु in the objects न not (अस्ति is) भावः object अनन्ते limitless निरञ्जने stainless तत्र in that (Self) नो not (अस्ति is) इति so (आत्मा Self) असक्तः unattached अस्पृहः desireless शान्त tranquil (अस्ति is) एतत् this एव alone अहम् I आस्थितः abide.

4. The Self¹ is not in the object nor² is the object in That which is infinite and stainless. Thus It is free from attachment and desire and tranquil. In this alone do I abide.

[¹ *Self etc.*—The Self is all-pervasive and infinite and cannot, therefore, be contained by finite objects, such as body, mind, etc.

² *Nor etc.*—in an absolute sense; for the Self is infinite, i.e. cannot have anything to do with any finite object, and stainless, i.e. cannot have any marks of limitation.

The Self is neither the container nor the contained, for nothing else really exists. The world appears through ignorance.]

अहो चिन्मात्रमेवाहमिन्द्रजालोपमं जगत् ।

अतो मम कथं कुत्र हेयोपादेयकल्पना ॥५॥

अहो Oh अहं I चिन्मात्रं Consciousness itself एव surely जगत् world इन्द्रजालोपमम् like a magic show अतः so मम my कुत्र where कथं how हेयोपादेयकल्पना thought of the rejectable and the acceptable (स्यात् can be).

5. Oh, I am really Consciousness itself. The world is like a juggler's show. So how and where can there be any thought of rejection and acceptance in me?

[A man of Self-realization looks upon this world as a juggler's show, false and illusory and having no existence even when it is visible to him. As such, he can have no attraction or repulsion for any object whatsoever of the world. Cf. III. 18.]

CHAPTER VIII

BONDAGE AND LIBERATION

अष्टावक्र उवाच ।

तदा बन्धो यदा चित्तं किञ्चिद्वाञ्छति शोचति ।

किञ्चिन्मुञ्चति गृह्णाति किञ्चिद्दृष्यति कुप्यति ॥१॥

अष्टावक्रः Ashtâvakra उवाच said :

यदा When चित्तं mind किञ्चित् anything वाञ्छति desires शोचति grieves किञ्चित् anything मुञ्चति rejects गृह्णाति accepts किञ्चित् anything दृष्यति feels joy for कुप्यति feels angry for (च and) तदा then बन्धः bondage (अस्ति is).

Ashtâvakra said :

1. It is bondage when the mind desires or grieves at anything, rejects or accepts anything, feels happy or angry at anything.

तदा मुक्तिर्यदा चित्तं न वाञ्छति न शोचति ।

न मुञ्चति न गृह्णाति न दृष्यति न कुप्यति ॥२॥

यदा When चित्तं mind न not वाञ्छति desires न not शोचति grieves न not मुञ्चति rejects न not गृह्णाति accepts न not दृष्यति feels joy न not कुप्यति is angry तदा then मुक्तिः freedom.

2. Liberation is attained when the mind does not desire or grieve or reject or accept or feel happy or angry.

[Desiring, grieving, etc., are the modifications of the Chitta, the mind-stuff, which may be likened respectively to ripples and a lake. The bottom of the lake is, as it were, our own true self. We can catch a glimpse of the bottom only when the water is calm and clear and there are no waves. If the water is muddy or agitated, the bottom will not be seen. Likewise as long as there are mental modifications which are possible only so long as we identify ourselves with them, we cannot see the Self and are in ignorance and bondage. But when the mind is calm and free from such modifications, we realize our true nature and thus attain liberation. *Vide Patanjali's Yoga Sutras I. 2.*]

तदा बन्धो यदा चित्तं सक्तं कास्वपि दृष्टिषु

तदा मोक्षो यदा चित्तमसक्तं सर्वदृष्टिषु ॥३॥

यदा When चित्तं mind कासु अपि to any one दृष्टिषु the sense-organs सक्तं attached तदा then बन्धः bondage यदा when चित्तं mind सर्वदृष्टिषु in all the senses असक्तं unattached तदा then मोक्षः liberation.

3. It is bondage when the mind is attached to any particular sense-organ.¹ It is liberation when the mind is not attached to any of the sense-organs.

[In the preceding two verses, bondage and freedom have been explained as identification with and dissociation from the *internal*, mental modifications. Here they are being explained in reference to *external* objects.

¹ *Sense-organ*—*Drishti* means sight or the sense of seeing, and hence any instrument of perception, —any sense-organ. Cf. Gita II. 67.]

यदा नाहं तदा मोक्षो यदाहं बन्धनं तदा ।

मत्वेति हेत्या किञ्चित् मा गृहाण विमुञ्च मा ॥४॥

यदा When अहं I न not तदा then मोक्षः liberation
यदा when अहम् I तदा then बन्धनम् bondage इति thus
मत्वा thinking हेत्या easily किञ्चित् anything मा not गृहाण
accept मा not विमुञ्च reject (वा or).

4. When there is no 'I', there is liberation ; when there is 'I', there is bondage. Considering thus, easily refrain from accepting or rejecting anything.

[Egoism is bondage, constituting as it does the identification of the Self with body, mind, etc.; and ego-lessness is liberation. When there is no ego, there is no identification of the Self with mind, body, etc., and the Self is realized as one without a second pervading the whole universe. Having this knowledge one becomes perfectly tranquil and free from desire or aversion for anything.]

CHAPTER IX

DETACHMENT

अष्टावक्र उवाच ।

कृताकृते च द्वन्द्वानि कदा शान्तानि कस्य वा ।

एवं ज्ञात्वेह निर्वेदाद्भव त्यागपरोऽव्रती ॥१॥

अष्टावक्रः Ashtâvakra उवाच said :

कृताकृते The done and the not done द्वन्द्वानि pairs of opposites च and कदा when कस्य whose वा or शान्तानि ended (भवति are) एवं thus ज्ञात्वा knowing इह in this निर्वेदात् through indifference त्यागपरः intent on renunciation अव्रती desireless (*lit.*, one not observing any vow or performing religious rite or ceremony) भव be.

Ashtâvakra said :

1. Duties done and not done as well as the pairs of opposites—when¹ do they cease and for whom? Knowing thus, be intent on renunciation and desireless² through complete indifference to the world.

[¹ *When etc.*—Our life is a mixture of opposites—joy and sorrow, success and failure, good and evil, and the like. And we have always preferences, which

cause us to choose certain things to be done and avoid other things. Hence our conception of duty. So long as we consider this world to be real, we cannot escape the pairs of opposites and eradicate the sense of duty. The only way out of this state of things is to realize the hollowness of the world, and renounce it.

² *Desireless.*—*Lit.*, one not performing a religious rite or observing a vow. Such performance or vow presupposes desire for earthly or heavenly prosperity. Hence desireless.]

कस्यापि तात धन्यस्य लोकचेष्टावलोकनात् ।

जीवितेच्छा बुभुक्षा च बुभुत्सोपशमं गताः ॥२॥

तात Child कस्य whose अपि even धन्यस्य of the blessed one लोकचेष्टावलोकनात् by observing the ways of men जीवितेच्छा desire to live बुभुक्षा desire to enjoy बुभुत्सा desire to know च and उपशमं cessation गताः attained.

2. Rare indeed, my child, is that blessed person whose desire for life, enjoyment and learning have been extinguished by observing¹ the ways of men.

[¹ *Observing etc.*—Some people learn from observation the hollowness of the world, that is, by observing the sufferings of others, they realize that the world cannot give eternal happiness. Others who are dull-witted get this lesson only after plunging in the world and experiencing for themselves the ills of life. Verses 3, 4, and 5 inculcate dispassion for life, enjoyment and learning respectively.]

अनित्यं सर्वमेवेदं तापत्रितयदूषितम्
असारं निन्दितं हेयमिति निश्चित्य शाम्यति ॥३॥

इदं This सर्व all अनित्यं transient तापत्रितयदूषितम्
vitiated by threefold misery असारं unsubstantial
निन्दितं contemptible हेयम् rejectable इति this निश्चित्य
knowing for certain (ज्ञानी a wise one) शाम्यति
becomes calm.

3. A wise man becomes quiet by realizing that all¹ this is vitiated by the threefold² misery and is transient, unsubstantial, contemptible and worthy to be rejected.

[¹ *All etc.*—All phenomena.

² *Threefold etc.*—viz: those that pertain to mind and body, those that are caused by animate and inanimate objects and those that are caused by cosmic forces like floods, earthquakes, etc.]

कोऽसौ कालो वयः किं वा यत्र द्वन्द्वानि नो नृणाम् ।

तान्युपेक्ष्य यथाप्राप्तवर्ती सिद्धिमवाप्नुयात् ॥४॥

यत्र Where नृणां of men द्वन्द्वानि pairs of opposites
नो not (सन्ति are) असौ that कालः time कः what
वयः age वा or किं what तानि those उपेक्ष्य quitting
यथाप्राप्तवर्ती one who rests content with what comes
of itself सिद्धिम् perfection अवाप्नुयात् attains.

4. What is that time or that age in which the pairs of opposites do not exist

for men? One who quitting those is content with what comes of itself attains perfection.

[No time or age can be imagined, in which there will be unalloyed good and joy, unattended by evil and sorrow. We cannot, therefore, hope to gain infinite joy and peace in course of life's process. We have to realize this supreme fact and seek another means of attaining peace. It is to go out of the process of relative life, to remain unaffected by and unattached to the experiences of life, to remain indifferent to them. Cf. Gita II. 14.]

नाना मतं महर्षीणां साधूनां योगिनां तथा ।

दृष्ट्वा निर्वेदमापन्नः को न शाम्यति मानवः ॥५॥

कः What मानवः man महर्षीणां of great seers साधूनां of saints तथा as well as योगिनां of Yogis मतं opinion नाना diverse दृष्ट्वा seeing निर्वेदम् indifference आपन्नः attained (सन् being) न not शाम्यति attains peace.

5. What man is there, who having observed the diversity¹ of opinions among the great seers, saints and Yogis, and become completely indifferent (to learning) does not attain quietude²?

[¹ Diversity etc.—Referring to the different schools of philosophy, the *summum bonum* of life being different according to the different schools. Cf. Gita II. 42-43. Vivekachudamani 58-61.

²*Quietude*.—Those that have attained complete indifference to the worldly objects and are solely intent on Self-realization, are sure to be endowed with this rare quality of mind. It is a necessary concomitant of renunciation.]

कृत्वा मूर्तिपरिज्ञानं चैतन्यस्य न किं गुरुः ।

निर्वेदसमतायुक्त्या यस्तारयति संसृतेः ॥६॥

यः Who निर्वेदसमतायुक्त्या by indifference, sameness and reasoning चैतन्यस्य of Pure Consciousness मूर्तिपरिज्ञानं realization of the true nature कृत्वा gaining संसृतेः from metempsychosis (जन्म man) तारयति saves सः he किं (interrogative) गुरुः spiritual guide न not.

6. He who gains a knowledge of the true nature of Pure Consciousness by means of complete indifference to the world, equanimity¹ and reasoning, and saves others from the world,—is he² not really the spiritual guide?

[¹ *Equanimity*—in friendship and enmity, happiness and misery, and the like.

²*He etc.*—The previous verse disqualifies *Rishis*, *Sadhus* and *Yogis* with their various opinions as spiritual guides. The present verse shows that a man who has realized the Truth himself can alone be a spiritual guide. Not merely learned opinions, but actual practice and realization are the *sine qua non* of a Guru.]

पश्य भूतविकारांस्त्वं भूतमात्रान् यथार्थतः ।

तत्क्षणादुबन्धनिर्मुक्तः स्वरूपस्थो भविष्यसि ॥७॥

भूतविकारान् The modifications of the elements
यथार्थतः in reality भूतमात्रान् nothing but the primary
elements पश्य see तत्क्षणात् at once त्वं you बन्धनिर्मुक्तः
free from bondage (सन् being) स्वरूपस्थः abiding in
your own nature भविष्यसि will be.

7. Look upon the modifications¹ of the elements as nothing in reality but the primary elements themselves and you will at once be free² from bondage and abide in your true self.

[¹ *Modifications etc.*—viz. the body, mind, senses, etc. In reality all these are nothing but the five basic elements, differing only in the patterns of combination. It is these patterns of combination that make us consider one thing as beautiful and another as ugly, and thus desire the one and avoid the other. But the moment we shall feel all things to be the same, all likes and dislikes will vanish, and we shall be free.

² *Free etc.*—Bondage consists in attraction to the body and things of the world, which are but different modifications of the primary elements. Freedom lies in foregoing that attraction.]

वासना एव संसार इति सर्वा विमुञ्च ताः ।

तत्त्यागो वासनात्यागात् स्थितिरद्य यथा तथा ॥८॥

वासना Desire एव surely संसारः world इति so ताः those सर्वाः all विमुञ्च renounce वासनात्यागात् from the renunciation of desire तत्यागः renunciation of that (भवति is) अद्य now स्थितिः remaining यथा where तथा there (भवति is).

8. Desire¹ alone is the world. Do you, therefore, renounce all those. The renunciation² of that (i.e. the world) follows the renunciation of desire. Now³ you may live wherever you are.

[¹ *Desire etc.*—Because it is desire that binds us to the world and makes us think it as real, and thus subjects us to the rounds of births and rebirths. The moment we shall be free from desire, the reality of the world will vanish and there will be no more reincarnation.

² *Renunciation etc.*—Because desire is the root cause of the world.

³ *Now etc.*—One having renounced desire is completely free and can live anywhere one pleases. It will not affect him.]

CHAPTER X

QUIETUDE

अष्टावक्र उवाच ।

विहाय वैरिणं काममर्थं चानर्थसङ्कुलम् ।
धर्ममप्येतयोर्हेतुं सर्वत्रानादरं कुरु ॥१॥

अष्टावक्रः Ashtâvakra उवाच said :

वैरिणं Enemy कामम् desire अनर्थसङ्कुलम् full of mischief
अर्थं worldly prosperity च and एतयोः of these two हेतुं
cause धर्मं good work अपि also विहाय forsaking सर्वत्र
everywhere अनादरं disregard कुरु do.

Ashtâvakra said :

1. Be indifferent to everything having
given up Kâma (desire) the enemy,¹ Artha
(worldly prosperity) which² is attended
with mischief as well as Dharma³ (good
works) which is the cause of these two.

[¹ *Enemy*—Because desire for sensual enjoy-
ments obstructs the attainment of Knowledge and
binds the soul to the world. Cf. Gita III. 37-43 with
the verses 1-6 here.

² *Which etc.*—Because the acquisition and pre-
servation of wealth are attended with difficulties,
and are harmful to our higher nature.

³ *Dharma etc.*—Dharma is good work both secular and religious, especially the latter. By performing rituals as prescribed in the scriptures, we earn religious merit which confer on us worldly prosperity as well as sensual enjoyment.

Dharma, Artha and Kâma are the three ends of a common man's existence. But in order to attain Moksha, liberation, which is the *summum bonum* of life, one has to renounce all these three objects. The Absolute can never be reached as long as there is the least speck of desire. And without desire all these three ends are meaningless. Hence the necessity of renouncing these, so that our eyes may be opened to the Supreme Self.]

स्वप्नेन्द्रजालवत् पश्य दिनानि त्रीणि पञ्च वा ।

मित्रक्षेत्रधनागारदारदायादिसम्पदः ॥२॥

त्रीणि Three पञ्च five वा or दिनानि days (स्थायिन्यः lasting) मित्रक्षेत्रधनागारदारदायादिसम्पदः friends, lands, wealth, houses, wives, presents and such other good fortunes स्वप्नेन्द्रजालवत् like a dream or a juggler's show पश्य see.

2. Look upon friends, lands, wealth, houses, wives, presents and such other good fortunes as¹ a dream or a juggler's show, lasting² three or five days.

[¹ *As etc.*—i.e. unreal.

² *Lasting etc.*—i.e. very transitory.]

यत्र यत्र भवेत्तृष्णा संसारं विद्धि तत्र वै ।

प्रौढवैराग्यमाश्रित्य वीततृष्णः सुखी भव ॥३॥

यत्र यत्र Wherever तृष्णा desire भवेत् is तत्र there वै indeed संसारं world विद्धि know (अतः so) प्रौढवैराग्यम् firm non-attachment आश्रित्य adopting वीततृष्णः free from desire सुखी happy भव be.

3. Know wherever¹ there is desire there is the world. Betaking yourself to firm² non-attachment, go beyond desire³ and be happy.

[¹ *Wherever etc.*—Analysis shows that our knowledge of, and entanglement in, the 'world has desire for its root and basis. The moment one is completely freed from desire the world vanishes.

² *Firm*—indicates an attitude of absolute non-attachment to the objects of enjoyment even when they are in one's possession.

³ *Desire*—for those objects that are yet to be obtained.]

तृष्णामात्रात्मको बन्धस्तन्नाशो मोक्ष उच्यते ।

भवासंसक्तिमात्रेण प्राप्तिरुष्टिर्मुहुर्महुः ॥४॥

बन्धः Bondage तृष्णामात्रात्मकः consists in desire alone तन्नाशः destruction of that मोक्षः liberation उच्यते is called भवासंसक्तिमात्रेण by non-attachment to the world alone मुहुर्महुः constantly प्राप्तिरुष्टिः joy from Attainment (भवति is).

4. Bondage¹ consists only in desire and its² destruction is said to be liberation. By non-attachment to the world alone is attained constant joy of the realization (of the Self).

[¹ *Bondage etc.*—See note 1, last verse.

² *Its*—of desire.]

त्वमेकश्चेतनः शुद्धो जडं विश्वमसत्तथा ।

अविद्यापि न किञ्चित्सा का बुभुत्सा तथापि ते ॥५॥

त्वं You एकः One चेतनः Intelligence शुद्धः Pure (असि are) विश्वं universe जडं devoid of intelligence तथा and असत् non-existent (अस्ति is) अविद्या Ignorance अपि also न not किञ्चित् anything (भवति is) तथा अपि yet ते your का what सा that बुभुत्सा desire to know.

5. You are One, Pure Intelligence. The universe is non-intelligent¹ and unreal. Ignorance also is not anything. Yet what desire to know can there be for you?

[That the Self which is One, Intelligent and Pure is the only thing to be known has been emphasized here. We should not desire to know what is not absolutely real. And it is the Self alone which is such, while the world that is apparently presented to us and Ignorance that causes the appearance, are not really existent. The knowledge of the Self, therefore, should be the end and aim of our life,

which alone will put an end to desire that constitutes bondage as mentioned in the previous verse.

¹ *Non-intelligent*—According to Vedânta philosophy, the conscious principle in nature is the reflection of Brahman Itself. All consciousness is of Self; all non-self is thus non-intelligent.]

राज्यं सुताः कलत्राणि शरीराणि सुखानि च ।

संसक्तस्यापि नष्टानि तव जन्मनि जन्मनि ॥६॥

संसक्तस्य Attached अपि though तव your राज्यं kingdom सुताः sons कलत्राणि wives शरीराणि bodies सुखानि pleasures च and जन्मनि जन्मनि birth after birth नष्टानि have been lost.

6. Kingdom, sons, wives, bodies and pleasures have been lost to you birth after birth, even though you were attached (to them).

[That the world is false has been mentioned in the previous verse. The idea is dilated upon here.

The second line of the verse gives a common-sense reason why we should have recourse to renunciation. Such is the transitory nature of worldly things that even when we love them dearly, we cannot retain them long,—they get lost and thus cause us suffering. This process has been repeated life after life. What then is the use of being attached to such things?]

अलमर्थेन कामेन सुकृतेनापि कर्मणा ।

एभ्यः संसारकान्तारे न विश्रान्तमभून्मनः ॥७॥

अर्थेन With prosperity कामेन with desire सुकृतेन कर्मणा with pious deed अपि and अलं no need संसारकान्तारे in the dreary forest of the world मनः mind एभ्यः from these विश्रान्तं reposed न not अभूत् was.

7. Enough¹ of prosperity, desire and pious deed. The mind did not find repose in these in the dreary forest of the world.

[¹ *Enough etc.*—See note 3, verse 1 of this chapter.

Ashtâvakra is again maintaining the worthlessness of Dharma, Artha and Kâma as ideals of life and emphasizing Moksha.]

कृतं न कति जन्मानि कायेन मनसा गिरा ।

दुःखमायासदं कर्म तदद्याप्युपरम्यताम् ॥८॥

(त्वं You) कायेन with body मनसा with mind गिरा with speech कति how many जन्मानि births न not दुःखं painful आयासदं involving difficulty कर्म work कृतं did तत् so अद्य to-day अपि even उपरम्यताम् cease.

8. For how many births have you not done hard and painful work with your body, mind and speech! Therefore cease at least to-day.

[We have our present body and misery as a result of our actions in the past incarnations. This process will continue so long as we continue to act and shall go from birth to birth. To escape misery for ever, we must cease from worldly activity at once.

Ashtâvakra indicates that our past actions entailing so much labour and suffering have not given us any lasting happiness. Why should we then continue our worldly actions?]

CHAPTER XI

WISDOM

अष्टावक्र उवाच ।

भावाभावविकारश्च स्वभावादिति निश्चयी
निर्विकारो गतक्लेशः सुखेनैवोपशाम्यति ॥१॥

अष्टावक्रः Ashtâvakra उवाच said :

भावाभावविकारः Existence, destruction and change च
(expletive) स्वभावात् from nature (जायते are) इति this
निश्चयी one who has known for certain निर्विकारः unper-
turbed गतक्लेशः free from pain (सन् being) सुखेन
easily एव (expletive) उपशाम्यति finds rest.

Ashtâvakra said :

1. One who has realized that exist-
ence,¹ destruction and change are in the
nature of things, easily² finds repose, being
unperturbed and free from pain.

[¹*Existence etc.*—Everything exists, changes and
is destroyed. This is the nature of everything.
Nothing is permanent.

² *Easily etc.*—If one is impressed by the evanes-
cent nature of things, one is no longer attached to
them, and thus finds peace. All mental disturbance

and pain are caused by our attachment to transitory objects.]

ईश्वरः सर्वनिर्माता नेहान्य इति निश्चयी ।

अन्तर्गलितसर्वाशः शान्तः कापि न सज्जते ॥२॥

ईश्वरः Brahman सर्वनिर्माता creator of all इह here अन्यः other न not (अस्ति is) इति this निश्चयी one who has known for certain अन्तर्गलितसर्वाशः with all desires gone from within शान्तः calm (सन् being) क अपि in anything whatsoever न not सज्जते is attached.

2. Knowing for certain that Ishwara is the creator of all and that there is none else here,¹ one becomes peaceful² with all his desires set at rest within and is not attached to anything whatsoever.

[¹ *Here*—in the universe.

² *Peaceful etc.*—Desires arise from thinking that there are other things and existences outside oneself. We covet and want to enjoy them. But when we know that the universe is made up of the Self (Brahman)—there is only Self and nothing else—and is created and controlled by the Self, that feeling of otherness goes and there is no desire and hence there is peace.]

आपदः सम्पदः काले दैवादेवेति निश्चयी ।

तुष्टः स्वस्थेन्द्रियो नित्यं न वाञ्छति न शोचति ॥३॥ ।

काले In time आपदः adversities सम्पदः prosperities
 दैवात् through fate एव certainly (भवन्ति are) इति this
 निश्चयी one who has known for certain नित्यं ever तृप्तः
 contented स्वस्थेन्द्रियः with all the senses controlled
 (सन् being) न not वाञ्छति desires न not शोचति grieves
 (च and).

3. Knowing for certain that adversity and prosperity come in (their own) time through fate,¹ one is ever contented, has all his senses in control and does not desire² or grieve.³

[¹ *Fate*—the mysterious power of Karma.

Whoever realizes that his present life with all its vicissitudes is the result of his past Karma, is not affected by the changes of fortune.

² *Desire*—for what is not attained.

³ *Grieve*—for what is lost.]

सुखदुःखे जन्ममृत्यू दैवादेवेति निश्चयी ।

साध्यादर्शी निरायासः कुर्वन्नपि न लिप्यते ॥४॥

सुखदुःखे Happiness and misery जन्ममृत्यू birth and death दैवात् through fate एव certainly (भवन्ति are) इति this निश्चयी one who has known for certain साध्यादर्शी not finding it possible to accomplish निरायासः inactive (सन् being) कुर्वन् doing अपि even न not लिप्यते is attached.

4. Knowing for certain that happiness and misery, birth and death are due to one's fate,¹ one comes to see that it² is not possible to accomplish the desired things and thus becomes inactive³ and is not⁴ attached even though engaged in action.

[¹ *Fate*—past Karma.

² *It etc.*—As all that happen in life, are determined by past Karma, we are not free to do everything, however much we may desire them.

³ *Inactive*—internally.

⁴ *Not etc.*—All actions do not necessarily entail bondage upon us. Only when they are performed with attachment and egoism, they do so. But having transcended the ego and all attachment through the realization of the Self, a man can easily be engaged in action and yet remain unattached and free.]

चिन्तया जायते दुःखं नान्यथेहेति निश्चयी।

तया हीनः सुखी शान्तः सर्वत्र गलितस्पृहः ॥५॥

इह Here दुःखं misery चिन्तया through care जायते is produced न not अन्यथा otherwise इति this निश्चयी one who has known for certain तया हीनः devoid of that सुखी happy शान्तः peaceful सर्वत्र everywhere गलितस्पृहः rid of desires (भवति is).

5. One who has realized that care¹ (alone) breeds misery in this world and

nothing else, becomes free from it, and is happy, peaceful and rid² of desires everywhere.

[¹ *Care etc.*—The preceding two verses indicate that suffering comes through Karma and is thus inevitable. If, however, we can detach our mind from it when it comes, it will not affect us. By dwelling on it, we intensify it.

² *Rid etc.*—One who is detached, gets rid of desires.]

नाहं देहो न मे देहो बोधोऽहमिति निश्चयी ।

कैवल्यमिव संप्राप्तो न स्मरत्यकृतं कृतम् ॥३॥

अहं I देहः body न not मे my देहः body न not अहं I बोधः Intelligence इति this निश्चयी one who has realized कैवल्यं the state of Absoluteness संप्राप्तः attained इव as if अकृतं what is not done कृतं what is done न not स्मरति remembers.

6. “I am not the body nor is the body mine. I am Intelligence itself”—one who has realized this for certain, does¹ not remember what he has done or not done as² if he has attained the state of Absoluteness.

[¹ *Does etc.*—Work pertains to body and mind alone and not to Self. He who has attained Supreme Knowledge, does not identify himself with the body and mind. Therefore, he has no connection with any

work. He does not think of what he has done and what he has not done, as ordinary people do.

² *As etc.*—For the fruit of the realization of Self while in the body is the same as it will be after the destruction of the body.]

आब्रह्मस्तम्बपर्यन्तमहमेवेति निश्चयी ।

निर्विकल्पः शुचिः शान्तः प्राप्ताप्राप्तविनिर्मुक्तः ॥७॥

आब्रह्मस्तम्बपर्यन्तम् From Brahmâ down to the clump of grass अहम् I एव verily (अस्मि am) इति this निश्चयी one who knows for certain निर्विकल्पः free from conflict शुचिः pure शान्तः peaceful प्राप्ताप्राप्तविनिर्मुक्तः turned away from what is attained and not attained (भवति is).

7. "It¹ is verily I from Brahmâ down to the clump of grass,"—one who knows this for certain, becomes free² from the conflict of thought, pure³ and peaceful and turns⁴ away from what is attained and not attained.

[¹ *It etc.*—i.e. I am everything, the universal existence.

² *Free etc.*—Because mental determination or indetermination is impossible for him who is the cosmic existence itself. He has nothing to determine about.

³ *Pure*—Attachment begets impurity; but attachment is not possible for such a one as is mentioned in the first note.

⁴ *Turns etc.*—Because there is then nothing to attain. Only the One exists.]

नानाश्चर्यमिदं विश्वं न किञ्चिदिति निश्चयी ।

निर्वासनः स्फूर्तिमात्रो न किञ्चिदिव शाम्यति ॥८॥

इदं this नाना manifold आश्चर्य wonderful विश्वं universe न not किञ्चित् anything इति this निश्चयी one who knows for certain निर्वासनः free from desire स्फूर्तिमात्रः pure Intelligence (सत् being) किञ्चित् anything न not (अस्ति exists) इव as if शाम्यति finds peace.

8. One who knows for certain that this manifold and wonderful universe is nothing, becomes desireless and Pure¹ Intelligence, and finds peace as² if nothing exists.

[¹ *Pure etc.*—Because then there will be no relative knowledge, the mind refusing to relate itself to phenomena.

² *As etc.*—Though, while living in the body, he may perceive the existence of the universe, yet his inner peace will be that of the absolute state in which nothing but the Self exists.]

CHAPTER XII

DISCIPLE'S REALIZATION

जनक उवाच ।

कायकृत्यासहः पूर्वं ततो वाग्विस्तरासहः ।

अथ चिन्तासहस्तस्मादैवमेवाहमास्थितः ॥१॥

जनकः Janaka उवाच said :

(अहं I) पूर्वं at first कायकृत्यासहः intolerant of physical action ततः then वाग्विस्तरासहः intolerant of extensive speech अथ then चिन्तासहः intolerant of thought (अभवम् became) तस्मात् so अहम् I एवम् thus एव verily आस्थितः abide.

Janaka said :

1. First I became intolerant¹ of physical² action, then of extensive speech and then of thought. Thus³ verily do I, therefore, abide.

[In the eight verses of this chapter the disciple expresses the state of his highest realization.

¹ *Intolerant*—that is to say, detached, the mind having completely turned away from deed, word and thought, which all belong to the relative plane.

² *Physical etc.*—The beginning of discipline was made with the gross. Then the subtler obstructions were controlled.

³ *Thus*—devoid of any action—physical, vocal or mental; i.e. in a state beyond relativity]

प्रीत्यभावेन शब्दादेरदृश्यत्वेन चात्मनः ।

विक्षेपैकाग्रहृदय एवमेवाहमास्थितः ॥२॥

शब्दादेः of sound etc. प्रीत्यभावेन for want of affection or attachment आत्मनः of Self अदृश्यत्वेन being no object of perception च and विक्षेपैकाग्रहृदयः with the mind freed from distraction and one-pointed अहम् I एवम् thus एव verily आस्थितः abide.

2. I having no attachment for sound¹ etc. and the Self² also not being an object of perception, I have my mind free³ from distraction and one-pointed. Even thus⁴ do I abide.

[¹ *Sound etc.*—i.e. all perceivable objects, all things of the universe.

² *Self etc.*—Perception is possible only in a state of relativity. The Self is absolute. There cannot be a knower of it. Hence it cannot be an object of perception.

³ *Free etc.*—Attachment for the objects of the senses distracts our mind and prevents it from being turned towards the Self. As I have no attachment for the objects of the senses, and as the eternal Self is not an object of perception, being beyond mind and speech, I am free from all distractions.

⁴ *Thus*—as the absolute Self, beyond all distractions and relativities.]

समाध्यासादिविक्षितौ व्यवहारः समाधये ।

एवं विलोक्य नियममेवमेवाहमास्थितः ॥३॥

समाध्यासादिविक्षितौ In distraction caused by superimposition etc. समाधये for concentration व्यवहारः activity (भवति is) एवं thus नियमं rule विलोक्य seeing अहम् I एवम्. thus एव verily आस्थितः abide.

3. Effort is made for concentration when there is distraction of mind owing¹ to superimposition etc. Seeing² this to be the rule, thus verily do I abide.

[¹ *Owing etc.*—as in the case of the average man. The ideas of body, mind, egoism, etc., have been superimposed on him. His mind is distracted. He requires to make efforts to concentrate his mind.

² *Seeing etc.*—The necessity of concentration arises only in a state of ignorance and is meaningless to one who is established in the absolute state of the Self. The rule prescribing concentration does not apply to him.]

हेयोपादेयविरहादेवं हर्षविषादयोः ।

अभावादद्य हे ब्रह्मन्नेवमेवाहमास्थितः ॥४॥

हे O ब्रह्मन् Brahman हेयोपादेयविरहात् owing to the absence of the rejectable and the acceptable एवं as

well as हर्षविषादयोः of joy and sorrow अभावात् because of absence अद्य to-day अहम् I एवम् thus एव verily आस्थितः abide.

4. Being devoid¹ of the sense of the rejectable² and the acceptable, and having no joy and sorrow, thus,³ O Brahman, do I abide to-day.

[¹ *Devoid etc.*—Acceptance or rejection, and joy or sorrow are possible only when we identify ourselves with the body and mind which create distinctions. But the Self is one, perfect and all-pervasive, and has, therefore, nothing to lose or gain, and thereby suffer misery or feel happy.

² *Rejectable etc.*—i.e. evil and good, unpleasant and pleasant.

³ *Thus*—as perfect and all-pervasive.]

आश्रमानाश्रमं ध्यानं चित्तस्वीकृतवर्जनम् ।

विकल्पं मम वीक्ष्यैतैरेवमेवाहमास्थितः ॥५॥

आश्रमानाश्रमं Stage of life or no stage of life ध्यानं meditation चित्तस्वीकृतवर्जनं renunciation of what is accepted by the mind एतैः by these मम my विकल्पं distraction वीक्ष्य seeing एवम् thus एव verily अहम् I आस्थितः abide.

5. A stage¹ of life or no stage of life, meditation, renunciation of the objects of the mind,—finding² them causing distractions to me, thus³ verily do I abide.

[¹*Stage*—refers to the traditional four stages of life prescribed by scriptures with their graded duties and modes of living,—Brahmacharya (student life), Gârhasthya (life of a householder), Vânaprastha (hermit's life) and Sannyâsa (life of one who completely renounces the world and its attachments).

² *Finding etc.*—All these have reference to body and mind. But the Self transcends them both. Hence all those are distractions to a man of Self-knowledge.

³ *Thus*—beyond any stage of life etc.]

कर्मानुष्ठानमज्ञानाद्यथैवोपरमस्तथा ।

बुध्वा सम्यगिदं तत्त्वमेवमेवाहमास्थितः ॥६॥

यथा एव even as कर्मानुष्ठानम् performance of action अज्ञानात् from ignorance (भवति is) तथा so उपरमः cessation (अज्ञानात् भवति) इदं this तत्त्वं truth सम्यक् fully बुध्वा knowing अहम् I एवम् thus एव verily आस्थितः abide.

6. The cessation¹ from action is as much an outcome of ignorance as the performance thereof. Knowing this truth fully well, thus² verily do I abide.

[*Cessation etc.*—Both performance of and cessation from work presuppose the consciousness of the ego and the external and internal worlds, and this is ignorance.

² *Thus*—in Self in which there can be no question of action or cessation from it.]

अचिन्त्यं चिन्त्यमानोऽपि चिन्तारूपं भजत्यसौ ।

त्यक्त्वा तद्भावनं तस्मादेवमेवाहमास्थितः ॥७॥

अचिन्त्यं The unthinkable चिन्त्यमानः thinking अपि even असौ (जनः) that (man) चिन्तारूपं a form of thought भजति has recourse to तस्मात् so तत् that भावनं thought त्यक्त्वा giving up अहम् I एवम् thus एव certainly आस्थितः abide.

7. Thinking¹ on the Unthinkable One, one betakes oneself only to a form of thought. Therefore giving² up that thought, thus³ verily do I abide.

[¹ *Thinking etc.*—The Self is not an object of thought but beyond it. Meditating on It is, therefore, nothing but creating a certain mode of mind,—that is not Brahman. To realize Brahman, one must go beyond the limitations of the mind and become Brahman Itself.

² *Giving etc.*—becoming Brahman Itself. A higher state than meditation or contemplation is indicated, not a lower state.

³ *Thus*—beyond thought.]

एवमेव कृतं येन स कृतार्थो भवेदसौ ।

एवमेवंस्वभावो यः स कृतार्थो भवेदसौ ॥८॥

येन By whom एवम् thus एव even कृतं is accomplished सः असौ he कृतार्थः fulfilled भवेत् becomes यः who

एवंस्वभावः of such nature एव verily सः असौ he कृतार्थः
fulfilled भवेत् becomes.

8. Blessed is the man who¹ has accomplished this. Blessed is he who² is such by nature.

[¹ *Who etc.*—Who has realized the Self through Sâdhanâ as beyond all actions, physical and mental.

² *Who etc.*—indicates a higher stage. The absolute state is natural to him now.]

CHAPTER XIII

HAPPINESS

जनक उवाच ।

अकिञ्चनभवं स्वास्थ्यं कौपीनत्वेऽपि दुर्लभम् ।

त्यागादाने विहायास्मादहमासे यथासुखम् ॥१॥

जनकः Janaka उवाच said :

अकिञ्चनभवं Originating in one who is without anything स्वास्थ्यं tranquility कौपीनत्वे in the state of having a loin-cloth अपि even दुर्लभं rare अस्मात् therefore त्यागादाने renunciation and acceptance विहाय giving up अहं I यथासुखम् happily आसे live.

Janaka said :

1. The tranquillity¹ that springs in one who² is without anything, is rare even³ when one possesses but a loin-cloth. Therefore,⁴ giving up renunciation and acceptance, I live happily.

[¹ *Tranquillity etc.*—literally Swâsthya means the state of being established in one's Self.

² *Who etc.*—Who, being established in the perfection of the eternal Self, knows himself as distinct

from everything of the world and is, therefore, completely unattached.

This spiritual tranquillity is uncaused. It is not a product like the joy of health, riches, beauty or fame. It is inherent in the eternal Self. So long as we are attached to even the slightest thing, the eternal Self and its joy cannot be realized.

³ *Even etc.*—A very high state of renunciation and spiritual realization is indicated. Even the wearing of the loin-cloth is indicative of the relative consciousness.

⁴ *Therefore etc.*—Renunciation also presupposes egoism and attachment. True happiness, therefore, consists in realizing a still higher state.]

कुत्रापि खेदः कायस्य जिह्वा कुत्रापि खिद्यते ।

मनः कुत्रापि तत्त्यक्त्वा पुरुषार्थे स्थितः सुखम् ॥२॥

कुत्र अपि Somewhere कायस्य of body खेदः distress (भवति is) कुत्र अपि somewhere जिह्वा tongue खिद्यते is fatigued कुत्र अपि somewhere मनः mind (खिद्यते is tired) तत् this त्यक्त्वा foregoing (अहं I) पुरुषार्थे in life's goal सुखं happily स्थितः established (अस्मि am).

2. There is trouble of the body¹ somewhere, trouble of the tongue² somewhere and trouble of the mind³ somewhere. Having renounced these, I live happily in life's⁴ supreme goal.

[¹ *Body*—in the practice of penances.

² *Tongue*—in the study of scriptures etc.

³ *Mind*—in meditation etc.

The application of body, speech and mind for Self-realization presupposes imperfection,—the Self has not yet been realized. This is the period of struggle. Complete inactivity comes with complete Self-realization.

⁴ *Life's etc.*—i.e. Self-realization or Moksha.]

कृतं किमपि नैव स्यादिति सञ्चिन्त्य तत्त्वतः ।

यदा यत्कर्तुमायाति तत्कृत्वासे यथासुखम् ॥३॥

(आत्मना By the Self) तत्त्वतः in reality किमपि anything whatever न not एव certainly कृतं done स्याद् is इति this सञ्चिन्त्य thinking fully यदा when यत् what कर्तुम् to do आयाति comes तत् that कृत्वा doing(अहं I) यथासुखम् happily आसे live.

3. Fully realizing that nothing¹ whatsoever is really done by the Self, I do² whatever³ presents itself to be done and live happily.

[¹ *Nothing etc.*—Because whatever is done is done by the body, mind and the senses accompanied by the ego. The Self is beyond all these.

² *Do*—being devoid of the ego and feeling unattached. The body and mind do the works, the Self remaining unattached.

³ *Whatever etc.*—For so long as one lives in the body one has to do some activities, at least such as eating, sleeping, etc. Cf. Gita iii.8, second half.]

कर्मनैष्कर्म्यनिर्बन्धभावा देहस्थयोगिनः ।

संयोगायोगविरहादहमासे यथासुखम् ॥४॥

कर्मनैष्कर्म्य निर्बन्धभावाः States of insisting upon action or inaction देहस्थयोगिनः the Yogis who are attached to the body (भवन्ति are) अहं I संयोगायोगविरहात् owing to the absence of association and dissociation यथासुखम् happily आसे live.

4. The Yogis who are attached to the body insist upon action¹ or inaction. Owing to the absence of association² and dissociation,³ I live happily.

[¹ *Action etc.*—Prescriptions for action or inaction are true only of those who have still the body-idea. To one who is without it, these are meaningless. So as we are not completely released from the body-idea, i.e. have not fully realized the Self, we have to follow certain prescribed rules, forbidding certain actions and prescribing certain other actions by way of discipline. When the Self is realized, such rules have no meaning.

² *Association*—with the body.

³ *Dissociation*—from the body.

One is so completely established in the Self, that even when one uses the body for performing action

as are referred to in the previous verse, one is not affected any way. The association with the body is quite voluntary and under control. There need not, therefore, be also any undue emphasis on dissociation, for there is really no association at all.]

अर्थानर्थौ न मे स्थित्या गत्या न शयनेन वा ।

तिष्ठन् गच्छन् स्वपन् तस्मादहमासे यथासुखम् ॥५॥

स्थित्या By staying मे my अर्थानर्थौ good or evil न not (स्तः are) गत्या by going शयनेन by sleeping वा or न not (मे my अर्थानर्थौ good or harm स्तः are) तस्मात् so अहं I तिष्ठन् staying गच्छन् going स्वपन् sleeping यथासुखम् happily आसे live.

5. No¹ good or evil accrues to me by staying, going or sleeping. So I live happily whether² I stay, go or sleep.

[¹ *No etc.*—Good and evil are products of action done by the body and mind. The results of action do not affect one who is not attached to the body and mind.

² *Whether etc.*—For so long as one is in the body, one does such actions. But they make no difference to his inner consciousness, as they do in the case of the ordinary man or the imperfect Yogi.]

स्वपतो नास्ति मे हानिः सिद्धिर्यत्नवतो न वा ।

नाशोल्लासौ विहायास्मादहमासे यथासुखम् ॥६॥

स्वपतः Sleeping मे my हानिः loss न not अस्ति is यत्नवतः striving वा or (मे my) सिद्धिः success न not (अस्ति is) अस्मात् so नाशोच्छासौ loss and elation विहाय foregoing अहं I यथासुखम् happily आसे live.

6. I do not lose by sleeping¹ or gain by striving. So giving up (thoughts of) loss² and elation³ I live happily.

[¹ *Sleeping*—that is, when inactive.

² *Loss*—of pleasure on account of the non-acquisition of anything.

³ *Elation*—due to the acquisition of worldly things.]

सुखादिरूपानियमं भावेष्वालोक्ष्य भूरिशः ।

शुभाशुभे विहायास्मादहमासे यथासुखम् ॥७॥

भावेषु In (different) conditions सुखादिरूपानियमं irregularity of the forms of pleasure etc. भूरिशः abundantly आलोक्ष्य observing अस्मात् so अहं I शुभाशुभे good and evil विहाय renouncing यथासुखम् happily आसे live.

7. Observing again and again the fluctuations¹ of pleasure etc. under different conditions, I have renounced² good and evil and am happy.

[¹ *Fluctuations etc.*—due to their instability. Pleasure and pain are not stable, but change con-

stantly with the change of circumstances. Cf. Gita ii. 14.

² *Renounced etc.*—Good and evil are associated in our mind with happiness and sorrow. We seek the good and avoid the evil in order to be happy. But one who has realized that happiness and sorrow are really products of circumstances and change with their changes and are not of the eternal Self, does no longer care for good or evil and remains established in the Self, in which alone there is real and absolute happiness.]

CHAPTER XIV

PEACE

जनक उवाच ।

प्रकृत्या शून्यचित्तो यः प्रमादाद्भावभावनः ।

निद्रितो बोधित इव क्षीणसंस्मरणो हि सः ॥१॥

जनकः Janaka उवाच said :

यः Who प्रकृत्या by nature शून्यचित्तः empty-minded प्रमादात् through inadvertence भावभावनः thinking of objects निद्रितः asleep बोधितः awake इव as if सः he हि verily क्षीणसंस्मरणः one whose recollections (of worldly life) are exhausted.

Janaka said :

1. He verily has his recollections¹ (of worldly life) exhausted,² who is empty-minded³ by⁴ nature, who thinks⁵ of objects through inadvertence, and who is, as⁶ it were, awake though asleep.

[¹ *Recollections etc.*—i.e. life of the senses implying the pairs of opposites, bondage of Karma and consequent birth and rebirth.

² *Exhausted.*—For him recollections of worldly life are destroyed for ever. Their forces have no longer any hold on him.

³ *Empty-minded*—devoid of any desires or Samskâras and knowledge of objects, but full of the luminous consciousness of the Self alone.

⁴ *By etc.*—in reality.

⁵ *Thinks etc.*—So long as his body remains, he becomes casually conscious of the phenomenal world, due to the remnants of Karma, called Prârabdha Karma, which still continue to function. But such consciousness of objects should not be considered as the same as the ordinary man's consciousness of them, it is so superficial and flimsy with the man of realization. It is only accidental and does not leave any effect behind. Hence, *in reality* he is empty-minded.

⁶ *As etc.*—Sleep generally clouds our consciousness. But the man of realization is ever full of the knowledge of the Self and it is not obstructed even if he be physically asleep.]

क धनानि क मित्राणि क मे विषयदस्यवः ।

क शास्त्रं क च विज्ञानं यदा मे गलिता स्पृहा ॥२॥

यदा When मे my स्पृहा desire गलिता dropped down
(तदा then) मे my क where धनानि riches क where
मित्राणि friends क where विषयदस्यवः robbers in the
forms of the sense-objects क where शास्त्रं scripture
क where विज्ञानं knowledge च and.

2. When my desire¹ has melted away, where are my riches, where the friends, where the robbers² in the forms of the sense-objects, where³ the scriptures and where knowledge⁴?

[¹ *Desire*—for the objects of enjoyment in this world or the next.

² *Robbers etc.*—Because the objects of the senses rob us of the perception of the Self.

³ *Where etc.*—Scriptural injunctions are only for those who are still in ignorance. They are of no use to a man of Self-realization. Cf. Gita ii.46.

⁴ *Knowledge*—secular as well as scriptural. The one is derived from worldly experience and is therefore of no use to a Jnâni. And the other is an indirect knowledge of the spiritual realities, but having now directly experienced them, he does not want it.]

विज्ञाते साक्षिपुरुषे परमात्मनि चेश्वरे ।

नैराश्ये बन्धमोक्षे च न चिन्ता मुक्तये मम ॥३॥

साक्षिपुरुषे Self who is the witness ईश्वरे Lord च and परमात्मनि the Supreme Self विज्ञाते (सति) having been realized बन्धमोक्षे in bondage and liberation च and नैराश्ये desirelessness (सति being) मुक्तये for emancipation मम my चिन्ता anxiety न not (अस्ति is)

3 As I have realized the Supreme Self who is the Witness and the Lord, and

have¹ lost all desire for bondage and liberation, I feel no anxiety for emancipation.

[¹ *Have etc.*—because of the realization of the eternal, ever-free and ever-blissful Âtman. A man of Self-realization transcends all consciousness of bondage and freedom. An ignorant man alone wants to shake off bondage and attain emancipation.]

अन्तर्विकल्पशून्यस्य बहिः स्वच्छन्दचारिणः ।

भ्रान्तस्येव दशास्तास्तास्तादृशा एव जानते ॥४॥

अन्तः Within विकल्पशून्यस्य devoid of uncertainty
बहिः outside भ्रान्तस्य इव like a deluded one स्वच्छन्द-
चारिणः moving at his own pleasure ताः ताः such and
such दशाः conditions तादृशाः those like him एव surely
जानते know.

4. The different conditions of one who within is devoid¹ of doubts but without moves² about at his own pleasure like a deluded person, can³ only be understood by those like him.

[¹ *Devoid etc.*—He has perfect Knowledge. He possesses the whole and complete Truth. He is, therefore, free from all doubts and uncertainties.

² *Moves etc.*—One who has attained Self-knowledge is no longer bound by man-made laws

for the regulation of his conduct which sometimes appears as unbecoming and wrong.

³ *Can etc.*—A man of realization alone can understand the ways of another man of realization. The average man who estimates people by their outward conduct, can never understand men of Self-knowledge, for their external ways are no clue to their inner illumination.]

CHAPTER XV

KNOWLEDGE OF THE SELF

अष्टावक्र उवाच ।

यथातथोपदेशेन कृतार्थः सत्त्वबुद्धिमान् ।

आजीवमपि जिज्ञासुः परस्तत्र विमुह्यति ॥१॥

अष्टावक्रः Ashtâvakra उवाच said :

सत्त्वबुद्धिमान् A man of pure intellect यथातथा in whatever manner उपदेशेन by instruction कृतार्थः (स्यात् becomes) gains his end परः the other आजीवम् throughout life जिज्ञासुः desirous to know अपि even तत्र there विमुह्यति is bewildered.

Ashtâvakra said :

1. A man of Pure¹ Intellect gains² his end even by instruction casually³ imparted. The other⁴ is bewildered⁵ therein⁶ even after enquiring⁷ throughout life.

[¹ *Pure etc.*—Self-knowledge instantaneously dawns upon one who has his intellect completely purified by undergoing the necessary disciplines and endowing himself with four qualifications required of him (see note 3, verse 1, Chap. I). '*Pure*' indicates that the intellect has been freed from the elements of Rajas and Tamas, and is full of Sattva.

² *Gains etc.*—by the realization of the Self.

³ *Casually etc.*—whenever and in whatever manner instructions on the Self are imparted to him by the Guru. A little instruction is enough for a qualified disciple.

⁴ *Other*—who is not qualified and has not got rid of Rajas and Tamas.

⁵ *Bewildered*—because an unqualified aspirant misconceives the nature of the Âtman. Only a purified intellect can conceive it.

⁶ *Therein*—in the realization of the Self.

⁷ *Enquiring*—seeking to know Brahman.]

मोक्षो विषयवैरस्यं बन्धो वैषयिको रसः ।

एतावदेव विज्ञानं यथेच्छसि तथा कुरु ॥२॥

विषयवैरस्यं Distaste for the sense-objects मोक्षः liberation (भवति is) वैषयिकः relating to sense-objects रसः pleasurable attachment बन्धः bondage (भवति is) एतावत् of such kind एव verily विज्ञानं Knowledge (भवति is) यथा as (त्वम् you) इच्छसि wish तथा so कुरु do.

2. Distaste for sense-objects is liberation ; love for sense-objects is bondage. Such verily is Knowledge. Now do as you please.

[Ashtâvakra tersely describes the essential nature of liberation and bondage, and points out the sole duty of the aspirant. Cf. x. 4.]

वाग्मिप्राज्ञमहोद्योगं जनं मूकजडालसम् ।

करोति तत्त्वबोधोऽयमतस्त्यक्तो बुभुक्षुभिः ॥३॥

अयं This तत्त्वबोधः knowledge of the truth वाग्मिप्राज्ञ-
महोद्योगं eloquent, wise and active जनं man मूकजडालसं
mute, inert and inactive करोति makes अतः बुभुक्षुभिः
by those who want to enjoy त्यक्तः is shunned.

3. This knowledge of the Truth makes¹ an eloquent, wise and active person mute, inert and inactive. Hence it is that it is shunned² by those who want to enjoy the world.

[¹Makes etc.—The passage should not be understood literally. All our talks, knowledge and activities have some attainable objects in view. When one realizes the Self who is the All and the Whole, nothing remains to be attained, and hence all talking, knowing and doing cease. One then appears as silent, inert and inactive. This is a sign of the highest realization. Mere outward silence and inactivity are nothing. These must be the outcome of deep realization.

² Shunned—because worldly or heavenly enjoyment is impossible in that high spiritual state. The mentality of a worldly person is diametrically opposed to that of a Knower of Self.]

न त्वं देहो न ते देहो भोक्ता कर्त्ता न वा भवान् ।

चिद्रूपोऽसि सदा साक्षी निरपेक्षः सुखं चर ॥४॥

त्वं You देहः body न not ते your देहः body न not भवान् you कर्ता doer भोक्ता enjoyer वा or न not (त्वं you) चिद्रूपः Intelligence itself सदा ever साक्षी Witness निरपेक्षः free असि are सुखं happily चर roam.

4. You are not the body, nor is the body yours, nor are you the doer or the enjoyer. You are Intelligence itself, the eternal Witness and free.¹ Go about happily.

[¹ *Free*—do not depend on or are conditioned by anything.]

रागद्वेषौ मनोधर्मौ न मनस्ते कदाचन ।

निर्विकल्पोऽसि बोधात्मा निर्विकारः सुखं चर ॥५॥

रागद्वेषौ Attachment and abhorrence मनोधर्मौ attributes of mind (भवतः are) मनः mind कदाचन ever ते your न not (भवति is त्वं you) निर्विकल्पः free from conflict बोधात्मा Intelligence itself निर्विकारः changeless असि are सुखं happily चर move.

5. Attachment and abhorrence are attributes of mind. The mind is never yours. You are free from conflict, Intelligence itself and changeless. Go about happily.

[The aspirant should not either love or hate. To do so is to identify one's self with the mind and

thus lose the awareness of one's true Self. Here by love only narrow, selfish love is meant and not universal love which grows only out of a true knowledge of the eternal Self.]

सर्वभूतेषु चात्मानं सर्वभूतानि चात्मनि ।

विज्ञाय निरहंकारो निर्ममस्त्वं सुखी भव ॥६॥

सर्वभूतेषु In all beings आत्मानं Self सर्वभूतानि all beings च also आत्मनि in Self विज्ञाय knowing निरहंकारः free from egoism निर्ममः free from the sense of 'mine' त्वं you सुखी happy भव be.

6. Realizing¹ the Self in all and all in the Self, free from egoism and free from the sense of 'mine', be you happy.

[¹ *Realizing etc.*—When one realizes the Self, one actually feels that he is the essence and reality of all things and that all things exist in him. Our present consciousness of the limitation of our own self and of our separateness from all other beings and things, is due to our identification with the mind which with its categories of time, space and causation has created the variegated forms. Disidentify yourself with the mind, and these forms will vanish and only the One will remain, which is both yourself and the whole universe.]

विश्वं स्फुरति यत्रेदं तरङ्गा इव सागरे ।

तत्त्वमेव न सन्देहश्चिन्मूर्ते विज्वरो भव ॥७॥

(हे O) चिन्मूर्ते Intelligence itself यत्र in which इदं this विश्वं universe सागरे in the ocean तरङ्गाः waves इव like स्फुरति is manifested तत् that त्वम् you एव verily (भवति are) न not सन्देहः doubt (त्वं you) विज्वरः free from fever भव be.

7. O you Intelligence, you indeed are that in which the universe¹ manifests itself like waves on the ocean. Be² you free from fever³.

[¹ *Universe etc.*—The universe is the same as the Self.

² *Be etc.*—When one realizes that one is the same as the universe, one does not hanker after its joys or is any way entangled by it.

³ *Fever*—the fever of worldliness—desires for its joys gross and subtle, and fear and ignorance about it,—all the complications that arise out of the ignorance of the true nature of the universe.]

श्रद्धस्व तात श्रद्धस्व नात्र मोहं कुरुष्व भोः ।

ज्ञानस्वरूपो भगवानात्मा त्वं प्रकृतेः परः ॥८॥

तात Child श्रद्धस्व have faith श्रद्धस्व have faith भोः O you अत्र in this मोहं mistake न not कुरुष्व make त्वं you ज्ञानस्वरूपः Knowledge itself भगवान् lord आत्मा Self प्रकृतेः than Nature परः greater (असि are).

8. Have¹ faith, my son, have faith. Never² delude yourself in this. You are

Knowledge itself, you are the lord, you are the Self, and you are superior³ to Nature.

¹[*Have etc.*—Ashtâvakra is impressing the true nature of the Self on the mind of the disciple.

² *Never etc.*—Till one has actually realized the Self, one finds it hard to believe that the Self is really what the sages describe it to be and that the universe is really nothing.

³ *Superior etc.*—Unaffected by Nature and controlling it.]

गुणैः संवेष्टितो देहस्तिष्ठत्यायाति याति च ।

आत्मा न गन्ता नागन्ता किमेनमनुशोचसि ॥६॥

गुणैः With the organs of senses संवेष्टितः together देहः body आयाति comes तिष्ठति stays याति goes च and आत्मा Self न not गन्ता goes न not आगन्ता come किम् why एनम् this अनुशोचसि lament.

9. The body together with the organs of senses comes, stays and goes. The Self neither comes nor goes. Why do you then mourn it²?

[¹ *Self etc.*—The Self is beyond the body and does not partake of its nature. The body changes, the Self does not.

² *It*—the changes of the body, such as death.. Cf. Gita ii. 13 and 18.]

देहस्तिष्ठतु कल्पान्तं गच्छत्वद्यैव वा पुनः ।

क वृद्धिः क च वा हानिस्तव चिन्मात्ररूपिणः ॥१०॥

देहः Body कल्पान्तं to the end of the cycle तिष्ठतु remain पुनः again अद्य to-day एव verily गच्छतु go वा or चिन्मात्ररूपिणः तव of you who are Pure Intelligence क where वृद्धिः increase क where च वा and हानिः decrease.

10. Let the body last to the end of the Kalpa (cycle) or let it go even to-day. Where¹ is there any increase or decrease in you who are Pure Intelligence?

¹[Where etc.—The conditions of the body make not the slightest difference to the Self. Therefore, fear not death. Cf. Vivekachudâmani 560—564; Gita ii. 17.]

त्वय्यनन्तमहाम्भोधौ विश्ववीचिः स्वभावतः ।

उदेतु वास्तमायातु न ते वृद्धिर्न वा क्षतिः ॥११॥

अनन्तमहाम्भोधौ The infinite ocean त्वयि in you विश्व-वीचिः the wave of the universe स्वभावतः spontaneously उदेतु rise अस्तम् आयातु subside वा or ते your वृद्धिः increase न not (भवति is) क्षतिः loss न not (भवति is) वा or.

11. Let the waves of the universe rise or fall of their own¹ accord in you who are the infinite Ocean. That means no gain² or loss to you.

[In the preceding verse, complete disidentification with the body and its changes is preached. In the present, complete disidentification with the universe is enjoined.

¹ *Own etc.*—The universe is endlessly going from creation to creation with a period of dissolution between. But that should not affect the Self. The Self is beyond time and causation. Creation and dissolution are in time. We must not think ourselves as their creature, but above and beyond them.

² *Gain etc.*—Just as waves when they rise do not add to the ocean, or take away from it when they subside, so the creation of the universe which is really the same as the Self, does not add anything to the Self, nor does it take anything away from it when it is dissolved.]

तात चिन्मात्ररूपोऽसि न ते भिन्नमिदं जगत् ।

अतः कस्य कथं कुत्र हेयोपादेयकल्पना ॥१२॥

तात Child (त्वं you) चिन्मात्ररूपः Pure Intelligence itself असि are इदं this जगत् world ते from you भिन्नं different न not (भवति is) अतः therefore कस्य whose कथं how कुत्र where हेयोपादेयकल्पना the thought of the rejectable and the acceptable (भवति is).

12. My child, you are Pure Intelligence itself. This universe is nothing different¹ from you. Therefore² who will accept³ and reject? And how and where would he do so?

[¹ *Different etc.*—When we try to grasp the reality of the universe, we find it to be our own self, which is Pure Intelligence itself.

² *Therefore etc.*—If we know the universe as the Pure Intelligence and as our self, the distinctions of good or bad in the universe cannot arise. Only “I” exist. I cannot reject or accept myself. There is also no instrument,—the mind—for such rejection or acceptance. And there is no space or reality outside me from where I can accept or where I can reject.

³ *Accept etc.*—This transcendental attitude is possible only when we realize the universe as the Self. So long as we know it as phenomenal, there must be necessarily the distinctions of good and evil. Ashtâvakra urges us to outgrow the present limited and distorted vision.]

एकस्मिन्नव्यये शान्ते चिदाकाशेऽमले त्वयि ।

कुतो जन्म कुतः कर्म कुतोऽहंकार एव च ॥१३॥

एकस्मिन् One अव्यये undecaying शान्ते calm चिदाकाशे the space which is Intelligence अमले pure (च and) त्वयि in you जन्म birth कुतः from where कर्म action कुतः from where अहंकारः egoism एव even कुतः wherefrom च and (भवति is).

13. Wherefrom will there be birth,¹ action² and even egoism³ for thee who art one, immutable, calm, the space⁴ of Intelligence and pure?

[¹ *Birth*—One who is self-existent and immutable, cannot be born.

² *Action*—Action also implies change and the desire to gain something which is not in one's possession. But the man of realization knows himself as the Self which is calm and perfect.

³ *Egoism*—Therefore there cannot be any sense of the ego also in him ; it results from our identification of ourselves with body and mind. But he perceives himself to be the "space of Intelligence" in which there is no trace of duality or variety,—he is pure.

⁴ *Space etc.*—Space is here identical with the Chit. Chit has been conceived as Âkâsha, because like Âkâsha it is all-pervasive and unaffected. Also, all perception requires as an essential factor the existence of Âkâsha. Therefore, three different Âkâshas have been conceived: (1) Mahâkâsha, the great space, which is our ordinary space, in which we perceive external objects; (2) Chittâkâsha, the mental space ; —everything that we imagine, dream or supersensibly perceive is in the mental space; and (3) Chidâkâsha, the Intelligence space, the space in which the Self perceives itself ; here space is not anything different from the perceiver and the perceived as in the other two Âkâshas, for in Self-perception, it is all one, there is neither subject nor object; hence here space is identical with the Self. Really speaking, in Self-perception there is no space; but the word 'space' is used to extend the analogy of the other two kinds of perception to Self-perception.]

यत्त्वं पश्यसि तत्रैकस्त्वमेव प्रतिभाससे ।

किं पृथक् भासते स्वर्णात् कटकाङ्गदन्तूपुरम् ॥१४॥

यत् What त्वं you पश्यसि see तत्र there एकः alone त्वम् you एव verily प्रतिभाससे appear कटकाङ्गदन्तूपुरं bracelets, armlets and anklets स्वर्णात् from gold पृथक् different भासते appear किम् (interrogative).

14. In whatever you perceive you alone appear. Do bracelets, armlets and anklets appear different from gold?

[Advaita Vedānta holds that the Self is the only reality and the universe is no other than the Self itself,—only names and forms have been superimposed on it. Just as the reality of gold ornaments is gold itself and nothing but gold, so is the universe nothing different from the Self. The Self alone exists.]

अथं सोऽहमयं नाहं विभागमिति सन्त्यज ।

सर्वमात्मेति निश्चित्य निःसङ्कल्पः सुखी भव ॥१५॥

अहम् I अयं (pleonastic) सः He अहम् I अयं this न not (अस्मि am) इति this विभागं distinction सन्त्यज give up completely आत्मा Self सर्वम् all इति this निश्चित्य realizing निःसङ्कल्पः free from desire सुखी happy भव be.

15. Completely give up such distinctions as 'I am He'¹ and 'I am not this.'²

Consider all³ as the Self and be desireless and happy.

[One should not think that one is only the Transcendental Reality and one is not the universe. As explained in the preceding verse, the universe is also the Self.

¹ *He*—the transcendental Self.

² *This*—the universe.

³ *All*—both the transcendental and the relative reality]

तवैवाज्ञानतो विश्वं त्वमेकः परमार्थतः ।

त्वत्तोऽन्यो नास्ति संसारी नासंसारी च कश्चन ॥१६॥

तव Your एव verily अज्ञानतः through ignorance विश्वं universe (भवति is) परमार्थतः in reality त्वम् you एकः one त्वत्तः than you अन्यः other कश्चन any संसारी transmigratory (Jiva) न not अस्ति is (त्वत्तः अन्यः कश्चन) असंसारी non-transmigratory (transcendental Self) न not (अस्ति is) च and.

16. It is verily through your ignorance that the universe exists. In reality you alone are. There is no Jiva or Ishwara other than you.

[So long as the universe exists we have to conceive the Self in two aspects. In one aspect it is the transmigratory one (Jiva, going from birth to death and death to birth,—Samsâri), and in another aspect,

it is A-Samsâri (God, beyond the cycle of birth and death, eternal and unchanging). But when the universe no longer exists as different from the Self, this distinction vanishes, and this idea of difference, as has been said, exists in our ignorance. When we are rid of this ignorance, the idea that the universe is different from us disappears. So *in fact*, 'you alone are.']

भ्रान्तिमात्रमिदं विश्वं न किञ्चिदिति निश्चयी ।

निर्वासनः स्फूर्तिमात्रो न किञ्चिदिव शाम्यति ॥१७॥

इदं This विश्वं universe भ्रान्तिमात्रं mere illusion किञ्चित् anything न not इति this निश्चयी one who knows for certain निर्वासनः desireless स्फूर्तिमात्रः Intelligence itself (सन् being) किञ्चित् anything न not (अस्ति exists) इव as if शाम्यति finds peace.

17. One who knows for certain that this universe is but an illusion and a nothing, becomes desireless and pure intelligence, and finds peace as¹ if nothing exists.

[¹As etc.—See Note 2, Chapter XI, verse 8.]

एक एव भवाम्भोधावासीदस्ति भविष्यति ।

न ते बन्धोऽस्ति मोक्षो वा कृतकृत्यः सुखं चर ॥१८॥

भवाम्भोधौ In the ocean of the world एकः one एव only आसीत् was अस्ति is भविष्यति will be ते your बन्धः

bondage मोक्ष: liberation वा or न not अस्ति is कृतकृत्यः contented सुखं happily चर move.

18. In the ocean of the world One only was, is and will be. You have neither bondage¹ nor liberation. Live contented² and happy.

[¹ *Bondage etc.*—Bondage or freedom cannot be predicated of the Self which is One without a second, and which alone exists for all times.

² *Contented*—One who has all his desires fulfilled, therefore desireless.]

मा सङ्कल्पविकल्पाभ्यां चित्तं क्षोभय चिन्मय ।

उपशम्य सुखं तिष्ठ स्वात्मन्यानन्दविग्रहे ॥१६॥

चिन्मय O Pure Intelligence संकल्पविकल्पाभ्यां by affirmation and negation चित्तं mind मा not क्षोभय disturb उपशम्य be calm आनन्दविग्रहे embodiment of bliss स्वात्मनि in your own self सुखं happily तिष्ठ abide.

19. O Pure Intelligence, do not disturb your mind with affirmation and negation. Be¹ calm and abide happily in your own self which is Bliss itself.

[¹ *Be etc.*—Be free from affirmations and negations,—such ideas as ‘I shall do this,’ ‘I shall not do this,’ etc.]

त्यजैव ध्यानं सर्वत्र मा किञ्चिद्दृदि धारय ।

आत्मा त्वं मुक्त एवासि किं विमृश्य करिष्यसि ॥२०॥

सर्वत्र In every way ध्यानं thinking एव even त्यज give up हृदि in the mind किञ्चित् anything मा not धारय hold त्वम् you आत्मा Self (ततः therefore) मुक्तः free एव verily असि are विमृश्य thinking किं what करिष्यसि will do.

20. Completely give up even contemplation and hold nothing in your mind. You are verily the Self and therefore free. What¹ will you do by thinking?

[¹ *What etc.*—Being the Self itself and, therefore, eternally free, there is no need of your thinking of anything, either for attaining freedom or achieving mundane objects.

Ashtâvakra instructs the aspirant to dwell in the consciousness of the eternal Self.]

CHAPTER XVI

SPECIAL INSTRUCTION

अष्टावक्र उवाच ।

आचक्ष्व शृणु वा तात नानाशास्त्राण्यनेकशः ।

तथापि न तव स्वास्थ्यं सर्वविस्मरणादृते ॥१॥

अष्टावक्रः Ashtâvakra उवाच said :

तात Child नानाशास्त्राणि diverse scriptures अनेकशः many times आचक्ष्व speak शृणु hear वा or तथापि still सर्वविस्मरणात् through forgetting all कृते except तव your स्वास्थ्यं Self-abidance न not (अस्ति is).

1. My child, you may often speak¹ upon various scriptures or hear them. But you cannot be established² in the Self unless you forget³ all.

[The key-note of the Advaita Vedânta is that the Self alone exists and that all else is false, unreal. The unreal, manifold universe is constantly engaging our mind and hence we cannot have the knowledge of our Self. To be fully established in one's Self, the condition must be reversed.

¹ *Speak etc.*—The Shruti has repeatedly said that “the Self is not to be realized by the power of speech,

by a vast intellect or by the study of the Vedas.” It is a question of actual experience and not of mere intellectual knowledge.

² *Established etc.*—when the self will know the Self and nothing else. In our present condition, we are not in our own self. We are conscious only of the body and mind and the various things of the world. Wherever our self-consciousness is, there we are.

³ *Forget etc.*—That is, one must be conscious of the Self alone and should perceive everything else as nothing but the Self itself. This is a state which is attained by destroying ignorance which is the cause of the manifold universe. A deep sleep state or a similar condition induced artificially, in which all is forgotten, is not meant.]

भोगं कर्म समाधिं वा कुरु विश्वं तथापि ते ।

चित्तं निरस्तसर्वाशमत्यर्थं रोचयिष्यति ॥२॥

विज्ञ O Sage भोगं enjoyment कर्म work समाधिं mental concentration वा or कुरु do तथापि yet ते your चित्तं mind निरस्तसर्वाशं with all desires extinguished अत्यर्थं that which is beyond objects रोचयिष्यति will like.

2. O Sage, you may enjoy,¹ or work, or practise mental concentration. But your mind will still yearn² for That³ which is beyond all objects and in⁴ which all desires are extinguished.

[¹*Enjoy etc.*—All these occupations indicate that the Self has not yet been realized.

² *Yearn etc.*—The mind cannot have lasting satisfaction in enjoyment etc.

³ *That etc.*—The Self is meant. It is above all quests of life and mind.

⁴*In etc.*—Therefore, it cannot be realized until all desires have been destroyed. The state of Self-knowledge does not permit the existence of any desire in the mind.]

आयासात् सकलो दुःखी नैनं जानाति कश्चन ।

अनेनैवोपदेशेन धन्यः प्राप्नोति निर्वृतिम् ॥३॥

सकलः All आयासात् from effort दुःखी miserable कश्चन anyone एवं this न not जानाति knows अनेन this उपदेशेन by instruction एव verily धन्यः blessed one निर्वृतिम् emancipation प्राप्नोति attains.

3. All are unhappy because¹ they exert themselves. But none knows this. The blessed one attains emancipation through² this very instruction.

[¹ *Because etc.*—All exertion presupposes desire—the desire to attain things not possessed at present. Desire, both satisfied and unsatisfied, is the cause of misery. Satisfied desire brings on at first satiety and afterwards more desires and so the chain is lengthened. The unhappiness of unsatisfied desire is obvious.

² *Through etc.*—This instruction is enough; for if anyone carries it out in life, that is to say, becomes inactive inwardly by eradicating all desires which are the spring of action, one attains Self-knowledge. Outwardly, however, he may or may not be active. He does not engage himself in any work prompted by inner desires under any case.]

व्यापारे खिद्यते यस्तु निमेषोन्मेषयोरपि ।

तस्यालस्यधुरीणस्य सुखं नान्यस्य कस्यचित् ॥४॥

यः Who तु (expletive) निमेषोन्मेषयोः of closing and opening the eyelids व्यापारे in the activity अपि even खिद्यते feels pain तस्य of that आलस्यधुरीणस्य of the master idler सुखं happiness (भवति is) न not अन्यस्य of other कस्यचित् of anyone.

4. Happiness belongs to that master idler¹ to whom even² the closing and opening of eyelids is an affliction, to none³ else.

[¹ *Master idler*—The man of Self-realization, who is completely inactive, i.e. indifferent and unattached to work.

² *Even etc.*—This also presupposes some body-consciousness. The man of Self-knowledge feels even that little body-consciousness as a limitation and painful. Even this activity is not willed by him. He is quite indifferent and unattached even to this trifling activity of the body.

³ *None etc.*—One must be absolutely detached from body and mind to be truly happy.]

इदं कृतमिदं नेति द्वन्द्वैर्मुक्तं यदा मनः ।

धर्मार्थकाममोक्षेषु निरपेक्षं तदा भवेत् ॥१॥

यदा When मनः mind इदं this कृतं done इदं this न not (कृतम् done) इति this द्वन्द्वैः from the pairs of opposites मुक्तं freed (भवति is) तदा then (मनः mind) धर्मार्थकाममोक्षेषु in work of religious merit, prosperity, sensual enjoyment and spiritual emancipation निरपेक्षं in-different भवेत् becomes.

5. When the mind is free from such¹ pairs of opposites as 'this is done' and 'this is not done', it becomes indifferent² to religious merit, worldly prosperity, sensual enjoyment and liberation.

[¹ *Such etc.*—The idea of duty is meant.

² *Indifferent etc.*—One who has gone beyond all idea of duty, does not care for the fourfold object of life.

The sense of duty arises from desire. Without desire, no duty. The four objects of life presuppose desire without which they are meaningless. Even liberation is not an object of desire with one who has attained true Knowledge.]

विरक्तो विषयद्वेष्टा रागी विषयलोलुपः ।

ग्रहमोक्षविहीनस्तु न विरक्तो न रागवान् ॥६॥

विषयद्वेष्टा One who abhors the objects of the senses
विरक्तः unattached (भवति is) विषयलोलुपः one who covets
sense-objects रागी attached (भवति is) ग्रहमोक्षविहीनः one
without acceptance or renunciation तु but विरक्तः
unattached न not रागवान् attached न not (भवति is).

6. One who abhors the sense-objects, becomes non-attached,¹ and one who covets them, becomes attached to them. But he² who does not accept or reject, is neither unattached nor attached.

[¹ *Non-attached*—and therefore renounces. This attempt at avoiding shows that one has not realized all as the Self.

² *He etc.*—A higher state is that in which all is realized as Self and, therefore, there is no thought of accepting or rejecting anything.]

हेयोपादेयता तावत् संसारविटपांकुरः ।

स्पृहा जीवति यावद्वै निर्विचारदशास्पदम् ॥७॥

यावत् As long as निर्विचारदशास्पदं the abode of the
state of indiscrimination स्पृहा desire जीवति lives तावत्
so long वै indeed संसारविटपांकुरः the branch and the
sprout of the world हेयोपादेयता the sense of the
acceptable and the rejectable (जीवति lives).

7. As long as desire which¹ is the abode of the state of indiscrimination continues, there will verily be the sense of attachment² and aversion, which is the branch³ and sprout of the (tree of) Samsâra.

[¹ *Which etc.*—Desire robs us of the power of understanding the true nature of the world. It makes us consider the unreal to be real and the real to be unreal. When desire goes, all things appear to us as they really are.

² *Attachment etc.*—wanting certain things and rejecting others.

³ *Branch etc.*—The trunk and the root of the tree of Samsâra (the phenomenal life with all its subjective and objective implications) is ignorance. Desire which makes us want certain things and reject others, is as it were its branches and sprouts which make the tree grow more and more. One desire leads to another and thus Karma grows complex and leads us from birth to death and from death to birth.]

प्रवृत्तौ जायते रागो निवृत्तौ द्वेष एव हि ।

निर्द्वन्द्वो बालवद्भीमानेवमेव व्यवस्थितः ॥८॥

प्रवृत्तौ In activity रागः attachment निवृत्तौ in abstention द्वेषः aversion एव surely हि verily जायते is born भीमान् the man of wisdom बालवत् like a child निर्द्वन्द्वः free from the pairs of opposites (सन् being) एवम् thus एव verily व्यवस्थितः established.

8. Activity¹ begets attachment, abstention² from it aversion. The man of wisdom is free from the pairs of opposites like a child, and he lives³ on verily as such.

[¹ *Activity etc.*—conscious or deliberate activity prompted by desire and not all activity.

² *Abstention etc.*—The idea of abstention arises from the consideration that certain things and actions are harmful,—hence the feeling of aversion. To be above such attachment and aversion is higher.

³ *Lives etc.*—Not only is he free from the pairs of opposites inwardly, but his outward life is also like that of a child,—playful without any set purpose. This is the highest spiritual state—that of a Paramahansa.]

हातुमिच्छति संसारं रागी दुःखजिहासया ।

वीतरागो हि निर्दुःखस्तस्मिन्नपि न खिद्यति ॥६॥

रागी One who is attached दुःखजिहासया wishing to avoid sorrow संसारं world हातुम् to renounce इच्छति desires वीतरागः one who is free from attachment हि indeed निर्दुःखः free from sorrow (भवति is) (सः he) तस्मिन् there अपि even न not खिद्यति feels miserable.

9. One who is attached to the world wants to renounce it in¹ order to avoid sorrow. But one² without attachment is

free from sorrow and does not feel miserable even there.³

[¹*In etc.*—thinking that the cause of sorrow is in the world.

² *One etc.*—It is not the world but attachment to it that is the root of all miseries. Free from attachment, one can live as happily in the world as anywhere else.

³ *There*—in the world.]

यस्याभिमानो मोक्षेऽपि देहेऽपि ममता तथा ।

न च ज्ञानी न वा योगी केवलं दुःखभागसौ ॥१०॥

यस्य Whose मोक्षे in liberation अपि even अभिमानः egoistic feeling (or self-conceit) तथा so also देहे in body अपि even ममता sense of 'mine'-ness (ownership) (अस्ति is) असौ he ज्ञानी wise न not च (expletive) योगी Yogi न not वा or केवलं only दुःखभाक् sufferer of misery (भवति is).

10. He who has an egoistic¹ feeling even towards liberation and considers even the body as his own, is neither a Jnâni nor a Yogi. He only suffers² misery.

[¹ *Egoistic etc.*—The word Abhimâna can be differently interpreted. It may mean simply a reference to egoism, or it may mean actual self-conceit. In the former sense, the verse would mean: Knowledge, Jnâna, is a state of complete elimination of the ego. So long as one thinks, 'I shall be free,' or 'I am free,' he holds on to the ego, and has thus neither

true Jnâna nor Moksha. In the latter sense, one may become proud of his spiritual achievements. Such pride is, of course, the very antithesis of Jnâna. Similarly of Yoga and of the attachment to body.

² *Suffers etc.*—Because to think that one has Jnâna or Yoga and yet be full of egoism is a sad state of delusion and begets misery.]

हरो यद्युपदेशा ते हरिः कमलजोऽपि वा ।

तथापि न तव स्वास्थ्यं सर्वविस्मरणादृते ॥११॥

यदि If हरः Shiva हरिः Hari कमलजः Lotus-born (Brahmâ) वा or अपि even ते your उपदेशा instructor (भवति becomes) तथापि yet सर्वविस्मरणात् ऋते without forgetting allतव your स्वास्थ्यं establishment in Self न not (भवति is).

11. Let even¹ Hara, Hari or the lotus-born Brahmâ be your instructor, but² unless³ you forget all, you cannot be established in the Self.

[¹ *Even*—indicating that instruction by such instructors must be generally very efficacious.

² *But*—Even such potent instruction will fail if the supreme condition is not fulfilled.

³ *Unless etc.*—This is the supreme condition: One must be aware of the Self only, of nothing else. To be aware of anything else is to create a division in one's consciousness which means we have not realized the Self which is non-differentiated Pure Consciousness.]

CHAPTER XVII

THE TRUE KNOWER

अष्टावक्र उवाच ।

तेन ज्ञानफलं प्राप्तं योगाभ्यासफलं तथा ।

तृप्तः स्वच्छेन्द्रियो नित्यमेकाकी रमते तु यः ॥१॥

अष्टावक्रः Ashtâvakra उवाच said :

यः Whoतु (expletive) तृप्तः contented स्वच्छेन्द्रियः with senses purified(सन् being) नित्यम् ever एकाकी alone रमते enjoys तेन by him ज्ञानफलं the fruit of Knowledge तथा as well as योगाभ्यासफलं the fruit of the practice of Yoga प्राप्तं is gained.

Ashtâvakra said :

1. He has gained the fruit of Knowledge as well as of the practice of Yoga, who, contented¹ and with purified² senses, ever enjoys³ being alone⁴.

[¹Contented—wanting nothing, knowing oneself as all.

² Purified etc.—not being attached to any object. So long as the senses are attached to their objects they are impure.

³ Enjoys—his own Self which is all.

* *Alone*—as he is the whole universe and there is nothing other than he.

न कदाचिज्जगत्यस्मिन् तत्त्वज्ञो हन्त खिद्यति ।

यत एकेन तेनेदं पूर्णं ब्रह्माण्डमण्डलम् ॥२॥

हन्त Oh अस्मिन् this जगति in world तत्त्वज्ञः knower of Truth कदाचित् ever न not खिद्यति feels misery यतः for एकेन alone तेन by himself इदं this ब्रह्माण्डमण्डलं the circular universe पूर्णम् filled.

2. Oh, the knower¹ of Truth is never miserable in this world, for the whole universe is filled by himself alone.

[¹ *Knower etc.*—The sense of misery is possible only with the perception of duality. When one perceives nothing but himself in the whole universe, he cannot be touched by any sorrow.]

न जातु विषयाः केऽपि स्वारामं हर्षयन्त्यमी ।

सल्लकीपल्लवप्रीतमिवेभं निम्बपल्लवाः ॥३॥

निम्बपल्लवाः Leaves of the Neem tree सल्लकीपल्लवप्रीतं loving the leaves of the Sallaki tree इभम् elephant इव as अमी those के अपि any विषयाः objects स्वारामं one delighting in Self जातु at any time न not हर्षयन्ति please.

3. No¹ sense-objects ever please him who delights in Self even as the leaves of

the Neem tree do not please an elephant who delights in the Sallaki leaves.

[¹ *No etc.*—The objects of the senses lose all their charm for one who has realized the ultimate perennial source of absolute bliss in Self and the nothingness of the sense-objects.]

यस्तु भोगेषु भुक्तेषु न भवत्यधिवासिता ।

अभुक्तेषु निराकाङ्क्षी तादृशो भवदुर्लभः ॥४॥

यः Who तु (expletive) भुक्तेषु enjoyed भोगेषु in objects of enjoyment अधिवासिता coveter न not भवति is अभुक्तेषु in things not enjoyed निराकाङ्क्षी not desiring (भवति is च (and) तादृशः such a one भवदुर्लभः rare in the world.

4. Rare in the world is he who does not covet¹ things which he has enjoyed or does not desire things which he has not enjoyed.

[¹ *Covet etc.*—Once we have enjoyed a thing, an impress is left in the mind and that makes us desire for the thing again and again. Only Self-knowledge can rid us of this attraction.]

बुभुक्षुरिह संसारे मुमुक्षुरपि दृश्यते ।

भोगमोक्षनिराकाङ्क्षी विरलो हि महाशयः ॥५॥

इह Here संसारे in the world बुभुक्षुः one who desires worldly enjoyments मुमुक्षुः one who desires liberation

अपि also दृश्यते is seen भोगमोक्षनिराकाङ्क्षी not desirous of enjoyment or liberation महाशयः the great-souled one ह but विरलः rare.

5. One desirous of worldly enjoyment and one desirous of liberation are both found in this world. But rare is the great-souled one who¹ is not desirous of either enjoyment or liberation.

[¹ *Who etc.*—Even the desire for liberation is imperfection, for it implies the consciousness of bondage. Absolute Knowledge is not yet, so long as this desire is there.]

धर्मार्थकाममोक्षेषु जीविते मरणे तथा ।

कस्याप्युदारचित्तस्य हेयोपादेयता न हि ॥६॥

कस्य अपि Certain उदारचित्तस्य of a broad-minded person हि indeed धर्मार्थकाममोक्षेषु in Dharma, Artha, Kâma and Moksha तथा as well as जीविते in life मरणे in death (च and) हेयोपादेयता sense of the rejectable and the acceptable न not (अस्ति is).

6. It is only some broad-minded person who has neither attraction for, nor aversion to, Dharma, Artha, Kâma and Moksha as well as life¹ and death.

[¹ *Life etc.*—A man of Self-knowledge is ever conscious of himself as eternal. He has no body-idea. Life and death are meaningless to him.]

वाञ्छा न विश्वविलये न द्वेषस्तस्य च स्थितौ ।

यथा जीविकया तस्माद्धन्य आस्ते यथासुखम् ॥७॥

(ज्ञानिनः Of a man of Knowledge) विश्वविलये in the dissolution of the universe वाञ्छा desire न not तस्य its स्थितौ in existence द्वेषः aversion न not (अस्ति is) च and तस्मात् so धन्यः the blessed one यथा जीविकया with whatever living comes of itself यथासुखम् happily आस्ते lives.

7. The man of Knowledge does¹ not feel any desire for the dissolution of the universe or aversion to its existence. The blessed² one, therefore, lives happily on³ whatever subsistence comes as a matter of course.

[¹*Does etc.*—Because he perceives the universe as the Self itself. As long as there is ignorance, one looks upon the world as the root of all his miseries and tries to shun or destroy it so to speak. But with the birth of the Knowledge of the Self, his vision is changed and everything appears as the Self alone.

² *Blessed*—Such a person is indeed blessed.

³ *On etc.*—Because he cannot make any effort for his subsistence owing to his ego having been completely annihilated.]

कृतार्थोऽनेन ज्ञानेनेत्येवं गलितधीः कृती ।

पश्यन् शृण्वन् स्पृशन् जिघ्रन्श्चन्नास्ते यथासुखम् ॥८॥

अनेन This ज्ञानेन by Knowledge कृतार्थः fulfilled इति एवं thus गलितधीः with the mind absorbed कृती contented पश्यन् seeing शृण्वन् hearing स्पृशन् touching जिघ्रन् smelling अश्नन् eating यथासुखम् happily आस्ते lives.

8. Being fulfilled by this¹ Knowledge² and with his mind³ absorbed, and contented,⁴ the wise one lives happily, seeing,⁵ hearing, touching, smelling and eating.

[¹ *This*—as indicated in the present chapter.

² *Knowledge*—i.e. of the Self.

³ *Mind etc.*—The mind is immersed in the glory of Self-Knowledge and its resultant blessings.

⁴ *Contented*—Because nothing remains to be attained.

⁵ *Seeing etc.*—It is not external behaviour that demarcates a man of Knowledge from an ordinary human being. The former may have everything in common with the latter except the feeling of 'I-ness' and 'mine-ness'.]

शून्या दृष्टिर्बुधा चेष्टा विकलानीन्द्रियाणि च ।

न स्पृहा न विरक्तिर्वा क्षीणसंसारसागरे ॥६॥

क्षीणसंसारसागरे In one for whom the ocean of world has dried up स्पृहा attachment न not विरक्तिः non-attachment वा or न not (अस्ति is तस्य his) दृष्टिः look शून्या vacant चेष्टा action बुधा to no purpose इन्द्रियाणि senses विकलानि inoperative (च and).

9. There is no attachment or non-attachment in one for whom the ocean¹ of the world has dried² up. His look is vacant,³ action purposeless⁴ and the senses inoperative.⁵

[*Ocean etc.*—The world (life of birth and rebirth) is likened unto an ocean. When one falls in an ocean, he is buffeted and carried hither and thither by its waves and finds it hard to reach the shore and there is untold suffering. In the Samasâra, Karmas and desires move us hither and thither, we suffer greatly and cannot reach the certitude of Self-knowledge.

² *Dried etc.*—When one is free from ignorance and its resultant Karmas and desires. One then realizes the Self.

³ *Vacant*—Because he has no motive whatsoever inside.

⁴ *Purposeless*—Because his actions have no end in view.

⁵ *Inoperative*—Because his senses no longer receive any impression from the objects presented to them,—they do not act like the senses of an ordinary man.]

न जागर्ति न निद्राति नोन्मीलति न मीलति ।

अहो परदशा कापि वर्तते मुक्तचेतसः ॥१०॥

(ज्ञानी The wise one) न नो जागर्ति keeps awake

न not निद्राति sleeps न not उन्मीलति opens eyes न not मीलति closes eyes अहो Oh मुक्तचेतसः of a liberated soul क्व अपि anywhere परदशा supreme condition वर्तते is.

10. The wise one neither¹ keeps awake nor sleeps, neither opens nor closes his eyes. Oh, the liberated soul anywhere² enjoys the supreme condition.

[¹ *Neither etc.*—A liberated soul may not be called awake, as he does not seek the objects of the world and perceive them as we do. He is dead to the relative world. He may not also be called sleeping as he is ever conscious of the Self pervading the universe.

² *Anywhere*—under all conditions.]

सर्वत्र दृश्यते स्वस्थः सर्वत्र विमलाशयः ।

समस्तवासनामुक्तो मुक्तः सर्वत्र राजते ॥११॥

मुक्तः The liberated person सर्वत्र always स्वस्थः abiding in Self सर्वत्र always विमलाशयः pure in heart (च and) दृश्यते is seen सर्वत्र under all conditions समस्त-वासनामुक्तः freed from all desires (सन् being) राजते lives (च and).

11. The liberated person is always¹ found abiding in Self and pure² in heart, and he lives freed from all desires under all conditions.

[¹ *Always*—under all circumstances, good and evil.

² *Pure etc.*—not attached to any worldly object.]

पश्यन् शृण्वन् स्पृशन् जिघ्रन् वदन् व्रजन् ।

ईहितानीहितैर्मुक्तो मुक्त एव महाशयः ॥१२॥

पश्यन् Seeing शृण्वन् hearing स्पृशन् touching जिघ्रन् smelling अन्नन् eating गृह्णन् taking वदन् speaking व्रजन् walking ईहितानीहितैः from efforts and non-efforts मुक्तः free महाशयः man of great soul मुक्तः free एव indeed.

12. Seeing, hearing, touching, smelling, eating, taking, speaking and walking, the great-souled one, free from all efforts and non-efforts, is verily emancipated.

[True knowledge does not necessarily consist in the cessation of action but in the absence of attachment. The knower of the Self, therefore, even if he acts, does not in reality act. He is ever free, though his behaviour may seem the same as that of others. He is above action and inaction. Cf. Gita v. 8-10.]

न निन्दति न च स्तौति न हृष्यति न कुप्यति ।

न ददाति न गृह्णाति मुक्तः सर्वत्र नीरसः ॥१३॥

मुक्तः The liberated one न not निन्दति slanders न not स्तौति praises न not हृष्यति rejoices न not कुप्यति is angry न not ददाति gives न not गृह्णाति takes च and (सः he) सर्वत्र in all objects नीरसः free from attachment.

13. The liberated one neither slanders nor praises, neither rejoices nor is angry,

neither gives nor takes. He is free¹ from attachment to all objects.

[¹ *Free etc.*—He has no special liking for anything. This idea of sameness under all conditions is detailed in the succeeding verses.]

सानुरागां स्त्रियं दृष्ट्वा मृत्युं वा समुपस्थितम् ।

अविह्वलमनाः स्वस्थो मुक्तएव महाशयः ॥१४॥

सानुरागां Loving स्त्रियं woman मृत्युं death समुपस्थितं near at hand वा or दृष्ट्वा seeing महाशयः the great-souled one अविह्वलमनाः unperturbed in mind स्वस्थः self-poised (च and तिष्ठति remains सः he) मुक्तः emancipated एव indeed.

14. The great-souled one is not perturbed and remains self-poised both¹ at the sight of a woman full of love and of approaching death. He is indeed² liberated.

[¹ *Both etc.*—Two opposite cases are cited,—most pleasant and most terrible. The liberated one remains the same under both these conditions.

² *Indeed etc.*—Such equanimity is a true sign of liberation.]

सुखे दुःखे नरे नार्यां सम्पत्सु च विपत्सु च ।

विशेषो नैव धीरस्य सर्वत्रसमदर्शिनः ॥१५॥

सर्वत्र Everywhere समदर्शिनः of one seeing the same धीरस्य of the steady one सुखे in happiness दुःखे in misery नरे in man नार्या in woman सम्पत्सु in prosperity च (expletive) विपत्सु in adversity च and विशेषः speciality न not एव verily (भवति is).

15. The sage who sees the same everywhere, makes¹ no difference between happiness and misery, man and woman, and prosperity and adversity.

[¹ Makes etc.—He is not affected by the ‘pairs of opposites’.]

न हिंसा नैव कारुण्यं नौद्धत्यं न च दीनता ।

नाश्चर्यं नैव च क्षोभः क्षीणसंसरणेऽनरे ॥१६॥

क्षीणसंसरणे One whose worldly life is exhausted अनरे one who is not man (विदुषि in the wise one) हिंसा desire to harm न not कारुण्यं mercy न not एव verily नौद्धत्यं insolence न not दीनता humility न not च and आश्चर्यं wonder न not क्षोभः mental disturbance न not एव verily च and (अस्ति is).

16. In the wise one whose worldly life is exhausted and who is no² longer a man, there is neither³ any desire to harm nor compassion, neither insolence nor humility, neither wonder nor mental disturbance.

[¹ *Worldly etc.*—He is no longer bound by ignorance which causes the rounds of birth and death. He is illumined and has destroyed bondages of desire and Karma.

² *No etc.*—He has transcended the limitations of human nature. Though living in a human body, he is divine.

³ *Neither etc.*—These opposites do not exist in him. He is above them.]

न मुक्तो विषयद्वेष्टा न वा विषयलोलुपः ।

असंसक्तमना नित्यं प्राप्ताप्राप्तमुपाश्रते ॥१७॥

मुक्तः The liberated one विषयद्वेष्टा abhorrent of the objects of the senses न not विषयलोलुपः craving for the objects of the senses न not वा or (भवति is सः he) नित्यम् ever असंसक्तमनाः with a detached mind (सन् being) प्राप्ताप्राप्तं the attained and the unattained उपाश्रुते enjoys.

17. The liberated one neither¹ abhors the objects of the senses nor craves them. Ever with a detached mind he enjoys² the attained³ as well as the unattained.

[¹ *Neither etc.*—Because abhorrence and craving are both due to attachment, from which a liberated soul is ever free.

² *Enjoys etc.*—Attachment is the source of enjoyment to ordinary people. They therefore enjoy a thing which actually comes into their possession.

The liberated ones, however, ever free as they are from attachment, do not care for the attainment of the things of the world, and are ever happy even without anything.

³ *Attained etc.*—They enjoy whatever comes to them without any effort on their part. But they are not attached to it. And if certain things do not come into their possession, they do not mind. They are quite unaffected.]

समाधानासमाधानहिताहितविकल्पनाः ।

शून्यचित्तो न जानाति कैवल्यमिव संस्थितः ॥१८॥

शून्यचित्तः One of vacant mind (ज्ञानी sage) समाधाना-
समाधानहिताहितविकल्पनाः the alternatives of contempla-
tion and non-contemplation, good and evil न not
जानाति knows (सः he) कैवल्यम् the state of Absolute-
ness संस्थितः abiding इव as it were.

18. The sage of vacant¹ mind knows² not the conflict of contemplation and non-contemplation, good and evil. He abides³ as it were in the state of Absoluteness.

[¹ *Vacant*—indifferent to the world. No desire or thought arises in his mind. It is filled with the consciousness of Ātman alone.

² *Knows etc.*—Because all such conflicts arise only in connection with the relative life and world which he has transcended.

³ *Abides etc.*—He lives in the same way as if he were in the state of Absolute Consciousness.]

निर्ममो निरहङ्कारो न किञ्चिदिति निश्चितः ।

अन्तर्गलितसर्वाशः कुर्वन्नपि करोति न ॥ १६ ॥

(ज्ञानी The man of knowledge) निर्ममः devoid of the feeling of 'mine-ness' निरहङ्कारः devoid of the feeling of 'I-ness' किञ्चित् anything न not (अस्ति is) इति this निश्चितः knowing for certain अन्तर्गलितसर्वाशः with all desires gone from within (सन् being) कुर्वन् doing अपि though न not करोति does.

19. Devoid of the feeling of mine-ness' and 'I-ness', knowing for certain that nothing is, and with all his desires set at rest within, the man of Knowledge does¹ not act though he may be acting.

[¹ *Does etc.*—Action, as we ordinarily understand it, presupposes the sense of egoism on the part of the doer. A man of Knowledge, however, transcends this sense of egoism. All his actions, therefore, though appearing as those of ordinary people, are not essentially on a par with them. His actions do not produce any binding effects, while those of others entail new and fresh bondages on the agent. Cf. Gita III. 27-28.]

मनःप्रकाशसम्मोहस्वप्नजाड्यविवर्जितः ।

दशां कामपि संप्राप्तो भवेद्गलितमानसः ॥ २० ॥

मनःप्रकाशसम्भोहस्वप्नजाड्यविवर्जितः Free from the display of the mind, delusion, dream and dullness गलितमानसः with the mind melted away (ज्ञानी sage) काम् अपि indescribable दर्शा condition संप्राप्तः भवेत् attains.

20. An indescribable state is attained by the sage whose mind has melted away and who is free from the display of the mind, and from delusion, dream and dullness.

[A man of Self-knowledge has his mind completely purged of all delusion, inertia, etc., that obstruct the vision of the Reality. In such a state of the mind all its functions, Vrittis, cease to operate and it is as good as destroyed. Then the final realization bursts forth of which no description is ever possible.]

CHAPTER XVIII

PEACE

अष्टावक्र उवाच ।

यस्य बोधोदये तावत् स्वप्नवद्भवति भ्रमः ।

तस्मै सुखैकरूपाय नमः शान्ताय तेजसे ॥ १ ॥

अष्टावक्रः Ashtâvakra उवाच said :

यस्य Of which बोधोदये with the dawning of knowledge तावत् all भ्रमः delusion स्वप्नवत् like dream भवति becomes सुखैकरूपाय which is bliss itself by nature शान्ताय calm तेजसे effulgence तस्मै to That नमः salutation.

Ashtâvakra said :

1. Salutation to That which is bliss itself by nature, calmness,¹ and effulgence,² with³ the dawning of the knowledge of which all delusion⁴ becomes like a dream.

[¹*Calmness*—the Transcendental in which there is no change.

² *Effulgence*—The Âtman is self-effulgent : Nothing else can perceive It. Unknowable though, It can be known to Itself by Itself.

³ *With etc.*—The world which now appears so real to us, changes its nature with the realization of the Self, and appears unreal as a dream. It then

loses all its charms and attractions for us, even as the alluring visions in a dream cease to have any charm for us in our waking state.

⁴ *Delusion*—the phenomenal universe which is illusory.]

अर्जयित्वाऽखिलानर्थान् भोगान्नाप्नोति पुष्कलान् ।
न हि सर्वपरित्यागमन्तरेण सुखी भवेत् ॥२॥

(कश्चित् One) अखिलान् all अर्थान् worldly objects अर्जयित्वा acquiring पुष्कलान् abundant भोगान् enjoyments नाप्नोति attains सर्वपरित्यागमन्तरेण without the renunciation of all हि surely सुखी happy न not भवेत् becomes.

2. One gets abundant enjoyments by acquiring all worldly objects. Surely¹ one cannot be happy without renouncing all.

[¹ *Surely etc.*—That renunciation alone removes all fear and makes us truly happy is very beautifully illustrated by Bhartṛihari in a verse in his *Hundred Verses on Renunciation*. It says: “In enjoyment, there is the fear of disease; in social position, the fear of falling off; in wealth, the fear of (hostile) kings; in honour, the fear of humiliation; in power, the fear of foemen; in beauty, the fear of old age; in scriptural erudition, the fear of opponents; in virtue, the fear of traducers; in body, the fear of death. All the things of the world pertaining to men are attended with fear; renunciation alone ~~eliminates~~ ^{removes} all fear.”

Sense-enjoyment and true happiness do not go together. They are contradictory.]

कर्त्तव्यदुःखमार्तण्डज्वालादग्धान्तरात्मनः ।

कुतः प्रशमपीयूषधारासारमृते सुखम् ॥३॥

कर्त्तव्यदुःखमार्तण्डज्वालादग्धान्तरात्मनः Of one whose heart's core has been scorched by the heat of the sun of the sorrow of duty प्रशमपीयूषधारासारम् मृते without the torrential shower of the ambrosia of tranquillity कुतः how सुखं happiness (स्यात् is).

3. How can one whose¹ heart's core has been scorched by the heat of the sun of sorrow arising from duty, enjoy happiness without the continuous shower of the ambrosia of tranquillity²?

[¹ *Whose etc.*—Duty, as it is ordinarily understood, is nothing but slavery in the form of virtue. It is the morbid attachment of flesh for flesh, the absurd greed for gold and gain or other worldly things to which we feel attached. Only those who consider the world as real, find that they have things to do, duties to fulfil. The sense of duty, therefore, arises ultimately from illusion. And it makes us stick to the relative life, subjecting us to all the miseries of the world. This scorches our innermost soul.

² *Tranquillity*—When the Vrittis of the mind have subsided—the mind has been freed of desires, then the relative life loses its grip on us. We feel that the world is ephemeral and we have nothing to do in

or with it. *Then* comes real happiness. This calmness is like ambrosia which pours like rain to revive the parched-up heart.]

भवोऽयं भावनामात्रो न किञ्चित् परमार्थतः ।

नास्त्यभावः स्वभावानां भावाभावविभावानाम् ॥४॥

अयं This भवः universe भावनामात्रः mere thought परमार्थतः in reality किञ्चित् anything न not भावाभावविभावानां that cognize existence and non-existence स्वभावानां of the self-existing entities अभावः non-existence न not अस्ति is.

4. This universe is but a state¹ of consciousness. In reality it is nothing. Those self-existing² beings that cognize both existence³ and non-existence, never cease to be.

[¹ *State etc.*—The universe has no independent existence of its own. It is only the projection of the mind. The moment we bring about a change in our consciousness, the universe changes.

² *Self-existing etc.*—The Jivas who are none else than Brahman, are meant. The objective world derives its existence from the subject, but the subject, from none—it is self-existent.

³ *Existence etc.*—of the Object.

The world changes and is ephemeral. But the soul that experiences its existence and also transcends it, is eternal.]

न दूरं न च सङ्कोचाल्लब्धमेवात्मनः पदम् ।
निर्विकल्पं निरायासं निर्विकारं निरञ्जनम् ॥५॥

निर्विकल्पं Absolute निरायासं effortless निर्विकारं immut-
able निरञ्जनं spotless आत्मनः पदं the nature of the Self
दूरं far न not सङ्कोचात् due to limitation लब्धं attained
न not च and एव verily.

5. The nature of the Self which is absolute, effortless¹, immutable, and spotless,² is verily neither³ far away nor⁴ attained because of limitation.

[¹*Effortless*—Being one without a second, the Self has nothing to exert for. It is ever inactive—calm and serene.

² *Spotless*—beyond all attributes. The spots are adjuncts to which the Self is absolutely unrelated.

³ *Neither etc.*—The Ātman is all-pervasive and therefore nearest of the near.

⁴ *Nor etc.*—like any other sense-object, which is attained because it is limited and different from us. The Ātman is infinite and our very self and so cannot be attained. It is ever attained.]

व्यामोहमात्रविरतौ स्वरूपादानमात्रतः ।
वीतशोका विराजन्ते निरावरणदृष्टयः ॥६॥

निरावरणदृष्टयः Those whose vision is unveiled व्यामोह-
मात्रविरतौ as soon as illusion ceases स्वरूपादानमात्रतः as

soon as the Self is apprehended बोतशोकाः with sorrows dispelled विराजन्ते exist.

6. No sooner is the Self apprehended on the cessation of illusion than they with their² vision unobstructed live with their sorrows dispelled.

[¹ *Illusion*—ignorance which prevents us from seeing that Brahman is everything.

² *Their*—i.e. their vision of the Self being not obstructed by ignorance.]

समस्तं कल्पनामात्रमात्मा मुक्तः सनातनः ।

इति विज्ञाय धीरो हि किमभ्यस्यति बालवत् ॥७॥

समस्तं All कल्पनामात्रं mere imagination आत्मा Self मुक्तः free सनातनः eternal इति this विज्ञाय knowing धीरः the wise one हि indeed किं (interrogative) बालवत् like a child अभ्यस्यति acts.

7. Knowing all as mere idea and the Self as free and eternal, does the wise one act like¹ a child?

[¹ *Like etc.*—ignorantly. A child is completely ignorant. The fact is, for the man of realization there is neither any world nor any action.]

आत्मा ब्रह्मेति निश्चित्य भावाभावौ च कल्पितौ ।

निष्कामः किं विजानाति किं ब्रूते च करोति किम् ॥८॥

आत्मा Self ब्रह्म Brahman भावाभावो existence and non-existence कल्पितौ imagined च and इति this निश्चित्य knowing for certain निष्कामः one who is free from desire किं what विजानाति knows किं ब्रूते says किं what करोति does च and.

8. Knowing for certain that one's self is Brahman and that existence¹ and non-existence are figments, what² should one who is free from desire, know, say or do?

[¹ *Existence etc.*—Relative existence and non-existence are not true of the Ātman. It transcends them both, and is the locus of all such conceptions which give reality and unreality to so-called existences.

² *What etc.*—To one who has attained Self-knowledge nothing else remains to be known. He becomes fulfilled, free from desire. Worldly things appear to him contemptible, having neither reality nor unreality. Bereft of egoism as he becomes, he knows not, says not, and acts not, though he may be apparently doing all these.]

अयं सोऽहमयं नाहमिति क्षीणा विकल्पनाः ।

सर्वमात्मेति निश्चित्य तूष्णीम्भूतस्य योगिनः ॥६॥

सर्वम् All आत्मा Self इति this निश्चित्य knowing for certain तूष्णीम्भूतस्य become silent योगिनः of the Yogi अयं सः this indeed अहम् I अयम् this अहं I न not इति such विकल्पनाः thoughts क्षीणाः annihilated (भवन्ति become).

9. Such thoughts¹ as 'this indeed am I' and 'this I am not' are annihilated for the Yogi who has become silent by knowing for certain all as Self.

[¹ *Thoughts etc.*—With the dawn of Self-knowledge—when all is revealed as Self and nothing but Self—all dual conceptions vanish. The Yogi then realizes that he is all.]

न विक्षेपो न चैकाग्र्यं नातिबोधो न मूढता ।

न सुखं न च वा दुःखमुपशान्तस्य योगिनः ॥१०॥

उपशान्तस्य Who has become tranquil योगिनः of the Yogi विक्षेपः distraction न not ऐकाग्र्यं concentration न not च and अतिबोधः excess of knowledge न not मूढता ignorance न not सुखं pleasure न not दुःखं pain न not च (expletive) वा or (भवति is).

10. The Yogi who has attained tranquillity, has no¹ distraction, no concentration, no excess of knowledge,² no ignorance, no pleasure, or no pain.

[¹ *No etc.*—A Yogi with control over his senses has his mind in a perfectly balanced and tranquil state. No distraction whatsoever, therefore, can affect his equanimity. He has a perfect poise.

² *Excess etc.*—there is neither increase nor decrease in his knowledge.]

स्वाराज्ये भैक्षवृत्तौ च लाभालाभे जने वने ।

निर्विकल्पस्वभावस्य न विशेषोऽस्ति योगिनः ॥११॥

निर्विकल्पस्वभावस्य Whose nature is unconditioned योगिनः of the Yogi स्वाराज्ये in the dominion of heaven भैक्षवृत्तौ in mendicancy लाभालाभे in gain or loss जने in society वने in forest च and विशेषः difference न not अस्ति is.

11. The dominion¹ of heaven or mendicancy, gain or loss, society or solitude, make no difference to the Yogi whose nature is free from conditions.

[¹ *Dominion etc.*—To feel different under these different conditions is possible only for one whose mind is conditioned, bound and limited by the relative consciousness. When one has transcended that state of consciousness, extremes of fortune make no difference to him. Even though he may be conscious of them, they appear to him unsubstantial, shadowy.]

क धर्मः क च वा कामः क चार्थः क विवेकिता ।

इदं कृतमिदं नेति द्वन्द्वैर्मुक्तस्य योगिनः ॥१२॥

इदं This कृतम् done इदं this न not (कृतम् done) इति this द्वन्द्वैः from the pairs of opposites मुक्तस्य free योगिनः of the Yogi क where धर्मः Dharma क where अर्थः Artha क where काम Kama क where विवेकिता discrimination च also वा or.

12. Dharma (ritualistic or meritorious works), Artha (worldly prosperity), Kâma (sense-enjoyment), or discrimination has no significance for the Yogi who has transcended such dual¹ notions as 'this is done' and 'this is not done.'

[¹ *Dual etc.*—The relative consciousness is infested with the pairs of opposites, of which the sense of 'done and not done' is typical. We are always active under the impulse of desire, securing some objects of desire and seeking others. This desire is at the root of all Dharma, Artha and Kâma, and also of discrimination—for were we not bound and blinded by desire, there would be no necessity for us to discriminate the real from the unreal; the unreal would simply not exist for us. One free from the pairs of opposites has, therefore, no use for Dharma, Artha and Kâma.]

कृत्यं किमपि नैवास्ति न कापि हृदि रञ्जना ।

यथाजीवनमेवेह जीवन्मुक्तस्य योगिनः ॥१३॥

जीवन्मुक्तस्य Liberated while living योगिनः of the Yogi किम् अपि any कृत्यं duty न not अस्ति is हृदि at heart का अपि any रञ्जना attachment न not (अस्ति is अस्य कृत्यम् his duty) इह in this world यथाजीवनम् pertaining to life एव only.

13. The Yogi who is liberated¹ while living, has neither² any duty nor any

attachment at heart. His actions³ in this world pertain only to life.

[¹ *Liberated etc.*—The Jivanmukta is one whose ignorance with all its modifications has been completely eradicated and who, rid of all bondages, abides in the Absolute Self. His is a state in which “the knots of his heart are torn asunder, all his doubts are removed and the effects of his actions are destroyed by the realization of the Supreme One.” The *Upadesha Sâhasri* of Sankarâchârya describes his state thus: “The knower of Self is indeed he and no other, who does not see in the waking state as in the state of sleep, who being one without a second does not perceive duality even though he may do so, and who is inactive even if he may be acting.”

² *Neither etc.*—Because with the attainment of liberation, the Yogi gets rid of the dual notions of ‘I’ and ‘mine’ and consequently along with them all attachment and sense of duty, that spring from them. Not that all physical actions necessarily cease for a liberated soul, but that they are no longer impelled by the feeling of egoism.

³ *Actions etc.*—A very important fact of the life of the liberated is mentioned in this verse. So long as the liberated one lives, he is found to act. Yet he is said to be inactive. This apparent contradiction is explained here. The Yogi is internally free. He does not feel any desire for anything or need to do anything. But the very fact that his body still exists shows that there is some force holding the

body. It is the Prârabdha Karma of the Yogi. This Karma continues to operate. The Yogi is not affected but some bodily actions and also some actions on the surface mind go on, until the Prârabdha Karma is worked out and the body drops off, when there is absolute emancipation for the Yogi. The man of realization from his standpoint has neither a body, being beyond body idea, nor Prârabdha. It is our explanation, who in our ignorance see him as having a body and as being active. That is why the Yogi's action has been called *Yathâjivanam*, 'pertaining to life only.']

क मोहः क च वा विश्वं क तद्व्यानं क मुक्ता ।

सर्वसङ्कल्पसीमायां विश्रान्तस्य महात्मनः ॥१४॥

सर्वसङ्कल्पसीमायां On the border of the world of desires विश्रान्तस्य resting महात्मनः of the great-souled one मोहः delusion क where च (expletive) विश्वं universe क where तद्व्यानं meditation of That क where मुक्ता liberation क where वा or.

14. Where is delusion, where is the universe, where is meditation of That, or where is liberation for the great-souled one who¹ is beyond the world of desires?

[¹ *Who etc.*—In other words, who is abiding in Self.

The idea is this: Truly speaking, existence is one. It is only desire that demarcates it and creates the illusion of the relative world and along with it

the necessity of getting out of it and of having recourse to meditation and all that. The moment one is freed from desire, the illusion of the universe with all its consequences (i.e. meditation, liberation, etc.) vanishes.]

येन विश्वमिदं दृष्टं स नास्तीति करोतु वै ।

निर्वासनः किं कुरुते पश्यन्नपि न पश्यति ॥१५॥

येन By whom इदं this विश्वं universe दृष्टं is seen सः he (विश्वं universe) न not अस्ति is इति this करोतु may do वै (expletive) निर्वासनः one who is desireless किं what कुरुते has to do सः he पश्यन् seeing अपि even न not पश्यति sees.

15. He¹ who sees the universe, may try to deny it. What has the desireless to do? He sees² not even though he sees.

[¹ *He etc.*—Really the universe is not as we see and feel it, which we do under the sway of desire. One who finds the phenomenal world, must try to negate it, for he is still in ignorance. One who is beyond desire, has nothing to do with it.

² *Sees etc.*—To a man of realization the universe appears as unsubstantial and illusory. He cannot, therefore, be said to be seeing the universe as we understand it, i.e. as real and substantial.]

येन दृष्टं परं ब्रह्म सोऽहं ब्रह्मेति चिन्तयेत् ।

किं चिन्तयति निश्चिन्तो द्वितीयं यो न पश्यति ॥१६॥

येन By whom परं supreme ब्रह्म Brahman दृष्टं is seen
 सः he अहं ब्रह्म I am Brahman इति this चिन्तयेत् thinks
 यः who द्वितीयं second न not पश्यति sees (सः that) निश्चिन्तः
 one who has transcended thought किं what चिन्तयति
 thinks.

16. He¹ who has seen the Supreme Brahman, meditates, 'I am Brahman.' What would he who has transcended all thought think, when he sees no second?

[¹ *He etc.*—A very subtle distinction has been made here. When one *sees* Brahman, evidently then he has not reached the highest state and realized his identity with Brahman. The dual consciousness—I and Brahman—is still there, making it possible for him to meditate, 'I am Brahman.' But when the highest state is reached, identity is established, the dual consciousness is totally destroyed and no such meditation is possible.]

दृष्टो येनात्मविक्षेपो निरोधं कुरुते त्वसौ ।

उदारस्तु न विक्षिप्तः साध्याभावात्करोति किम् ॥१७॥

येन By whom आत्मविक्षेपः self-distraction दृष्टः is seen
 असौ he तु indeed निरोधं कुरुते practises control उदारः the
 noble-minded one तु but विक्षिप्तः distracted न not
 (भवति is सः he) साध्याभावात् having nothing to
 accomplish किं what करोति does.

17. He, indeed, controls¹ himself, who sees distraction in himself. But the great² one is not distracted. Having nothing to accomplish,³ what would he do?

[¹ *Controls etc.*—Distraction, outward or inward, in any form, is caused only by the identification of the Self with the non-self, which is due to ignorance. It has, therefore, no place in the man of Self-knowledge. Controlling the mind etc. is meaningless to him.

² *Great etc.*—One who perceives the Self as One without a second.

³ *Accomplish*—by way of getting rid of duality and its concomitant distraction.]

धीरो लोकविपर्यस्तो वर्त्तमानोऽपि लोकवत् ।

न समाधिं न विक्षेपं न लेपं स्वस्य पश्यति ॥१८॥

लोकवत् Like an ordinary man वर्त्तमानः existing अपि even धीरः the man of knowledge लोकविपर्यस्त contrary to the ordinary man (सः he) स्वस्य of his own समाधिं concentration न not विक्षेपं distraction न not लेपं stain न not पश्यति sees.

18. The man of Knowledge, though¹ living like a common man, is contrary to him. He sees² neither concentration³ nor distraction nor defilement of his own.

[¹ *Though etc.*—His external behaviour seems like that of other people, but there is a fundamental

difference between their outlooks. Ordinary people look upon the world as real and substantial and behave accordingly, but the man of Knowledge knows and feels it as illusory and unsubstantial and his behaviour with it is only apparent. His actions are no longer voluntary but are impelled only by the momentum of the effects of those actions that are responsible for his life in this world. His body drops off as soon as those effects are exhausted.

² *Sees etc.*—For he sees nothing but the Self which is pure intelligence.

³ *Concentration*—As long as there is distraction, concentration is resorted to as an aid to Self-realization; but after Self-knowledge has been attained, it is no longer needed. Distraction, then, there is none and he abides in Absolute Existence.]

भावाभावविहीनो यस्तुतो निर्वासनो बुधः ।

नैव किञ्चित् कृतं तेन लोकदृष्ट्या विकुर्वता ॥१६॥

यः Who भावाभावविहीनः devoid of existence and non-existence तुप्तः satisfied निर्वासनः free from desire बुधः wise लोकदृष्ट्या in the sight of the world विकुर्वता acting तेन by him किञ्चित् anything एव even न not कृतम् done.

19. He who is devoid¹ of existence and non-existence, who is wise, satisfied,² and free from desire, does³ nothing even if he may be acting in the eyes of the world.

[¹ *Devoid etc.*—i.e. beyond the relative world which is a mixture of existence and non-existence. It

is said to be existent as it is perceived in ordinary consciousness but to be non-existent as it is lost in superconsciousness. Knowing the nature of the world, the man of Knowledge is quite unconcerned with it.

² *Satisfied*—in Self.

³ *Does etc.*—Actions are no longer actions when they are not accompanied with the feeling of egoism. The man of Knowledge is absolutely free from it. He does not identify himself with his actions. He is, therefore, really inactive, even though he may seem to be acting. Cf. Gita IV. 20-21.]

प्रवृत्तौ वा निवृत्तौ वा नैव धीरस्य दुर्ग्रहः ।

यदा यत्कर्तुमायाति तत्कृत्वा तिष्ठतः सुखम् ॥२०॥

यदा [When यत् what कर्तुम् to do आयाति comes तत् that कृत्वा doing सुखं happily तिष्ठतः living धीरस्य of the wise one प्रवृत्तौ in activity वा (expletive) निवृत्तौ in inactivity वा or दुर्ग्रहः uneasiness न not एव surely (अस्ति is).]

20. The wise one who lives on happily doing what¹ comes to him to be done, does² not feel³ troubled either in activity or in inactivity.

[¹ *What etc.*—as a matter of course on account of Prarabdha.

² *Does etc.*—Because he no longer engages himself in any action or refrains from it out of his own will. Voluntary actions breed unhappiness when they

are frustrated or impeded. Devoid of the feeling of egoism, he is the same in activity and inactivity.

निर्वासनो निरालम्बः स्वच्छन्दो मुक्तबन्धनः ।

क्षिप्तः संस्कारवातेन चेष्टते शुष्कपर्णवत् ॥ २१ ॥

निर्वासनः Desireless निरालम्बः independent स्वच्छन्दः free मुक्तबन्धनः free from bondage (जनः man) संस्कारवातेन by the wind of the effects of past actions क्षिप्तः cast (सन् being) शुष्कपर्णवत् like a dry leaf चेष्टते moves.

21. Blown by the wind of the Sams-kâras, the desireless, independent, free,¹ and liberated² person moves³ about like a dry leaf.

[¹ Free—from passions.

² Liberated—from all bondages.

³ Moves etc.—Just as a dry leaf is blown by the wind hither and thither without any choice of its own, even so the man of Knowledge is guided by his Prârabdha without the least vestige of egoism in him.]

असंसारस्य तु कापि न हर्षो न विषादिता ।

स शीतलमना नित्यं विदेह इव राजते ॥ २२ ॥

असंसारस्य Of one who has transcended worldly existence तु (expletive) कः अपि anywhere हर्षः joy न not विषादिता sorrow न not (अस्ति is) नित्यं ever शीतलमनाः

cool-minded सः he विदेहः one without a body इव as if राजते exists.

22. There is no¹ joy or sorrow for one who has transcended worldly existence. Ever with a serene² mind, he lives like one without a body.

[¹ *No etc.*—Joy and sorrow are different modifications of the uncontrolled mind and originate from desire for relative things, which is at the root of worldly existence. Therefore one who has transcended worldly existence has gone beyond both joy and sorrow.

² *Serene*—which does not give rise to any modifications whatsoever.]

कुत्रापि न जिहासास्ति नाशो वापि न कुत्रचित् ।

आत्मारामस्य धीरस्य शीतलाच्छतरात्मनः ॥ २३ ॥

आत्मारामस्य Who delights in Self शीतलाच्छतरात्मनः whose mind is calm and pure धीरस्य of the wise man कुत्रापि anywhere जिहासा desire to renounce न not कुत्रचित् anywhere नाशः loss वा or अपि even न not अस्ति is .

23. The wise man whose delight is in Self and whose mind is calm and pure, has no¹ desire for renouncing anything whatsoever nor² does he feel any loss anywhere.

[¹ *No etc.*—One who has still the consciousness of the reality of worldly objects and sees and feels them as other than the Self, may desire to

renounce them; but for one who delights in Self and Self alone and has transcended desire itself, renunciation is meaningless.

² *Nor etc.*—Though the wise one feels no need to renounce, it does not mean that he holds on to worldly objects. He neither holds on to, nor renounces, anything. He lives like a dry leaf moved by the wind, sometimes like a prince having plenty, sometimes like a beggar denuded of all. In the latter case, he does not feel any sense of loss.]

प्रकृत्या शून्यचित्तस्य कुर्वतोऽस्य यदृच्छया ।

प्राकृतस्येव धीरस्य न मानो नावमानता ॥ २४ ॥

प्रकृत्या Naturally शून्यचित्तस्य of vacant mind यदृच्छया out of his own will कुर्वतः acting धीरस्य wise अस्य of this one प्राकृतस्य इव like an ordinary man मानः honour न not अवमानता dishonour न not (अस्ति is).

24. Naturally of a vacant¹ mind and acting² as he pleases, the wise one is not³ affected by honour or dishonour like an ordinary man.

[¹ *Vacant*—Because no modifications arise in his mind.

² *Acting etc.*—He works like a master, and not like a slave. He is not impelled by any personal motives for work.

³ *Not etc.* Because he does not identify himself with the relative aspects of his being, in reference to which alone honour or dishonour arises.]

कृतं देहेन कर्मदं न मया शुद्धरूपिणा ।

इति चिन्तानुरोधो यः कुर्वन्नपि करोति न ॥ २५ ॥

यः Who इदं this कर्म work देहेन by the body कृत done शुद्धरूपिणा of pure nature मया by me न not (कृतम् done) इति चिन्तानुरोधो conforming to such thoughts (सः he) कुर्वन् acting अपि even न not करोति acts.

25. One who acts in conformity with such thoughts as 'this is done by the body and not by me, the pure Self'—such a one, even though acting, does¹ not act.

[¹ *Does etc.*—See note 3 of verse 19 of this chapter. Cf. Gita III. 27-28; V.8-9.]

अतद्वादीव कुरुते न भवेदपि बालिशः ।

जीवन्मुक्तः सुखी श्रीमान् संसरन्नपि शोभते ॥ २६ ॥

जीवन्मुक्तः One who is liberated even while living अतद्वादीव like one who does not say that कुरुते acts अपि even though बालिशः dullard न not भवेत् is (सः he) संसरन् being in the world अपि even सुखी happy श्रीमान् blessed शोभते flourishes.

26. The Jivanmukta acts like one¹ who does not say that he is acting so; but he is not, therefore, a fool.² Even³ though in the world, he looks happy and blessed.

[¹ *One etc.*—i.e. a fool. An ordinary, intelligent man is conscious of the motives and aims of his actions, he can specify them when asked. Not

so a fool. A Jivanmukta also acts without any set purpose or motive.

² *Fool*—For though seemingly alike, the fool is below the normal level, whereas the Jivanmukta is above it. The extremes often look alike.

³ *Even etc.*—Even though in the world, he is not of the world,—hence his happiness and blessedness. There is no harm in being in the world if one is not attached to it. It is only attachment that binds us and makes us unhappy.]

नानाविचारसुश्रान्तो धीरो विश्रान्तिमागतः ।

न कल्पते न जानाति न शृणोति न पश्यति ॥ २७ ॥

नानाविचारसुश्रान्तः Tired with diverse reasonings
विश्रान्तिम् repose आगतः attained धीरः the wise one न
not कल्पते thinks न not जानाति knows न not शृणोति
hears न not पश्यति sees.

27. The wise one who, weary of diverse reasonings,¹ has attained repose, neither² thinks nor knows nor hears nor sees.

[¹ *Diverse etc.*—in search of Truth, which he found at last as above all reasoning.

² *Neither etc.*—refrains from all internal and external activities, and thus enjoys supreme bliss in Self.]

असमाधेरविक्षेपात्त मुमुक्षुर्न चेतरः ।

निश्चित्य कल्पितं पश्यन् ब्रह्मैवास्ते महाशयः ॥ २८ ॥

महाशयः The man of tranquillity असमाधेः owing to the absence of Samâdhi अविक्षेपात् for want of distraction मुमुक्षुः aspirant for liberation न not इतरः the reverse च and न not (भवति is सर्वं all) कल्पितं figment (इति this) निश्चित्य knowing for certain पश्यन् seeing (अपि even सः he) ब्रह्म Brahman एव as आस्ते lives.

28. Being beyond Samâdhi and distraction, the man¹ of tranquillity is neither² an aspirant for liberation nor the reverse.³ Having⁴ ascertained the universe to be a figment, even though he sees it, he exists as⁵ Brahman Itself.

[¹ *Man etc.*—The condition of the Jivanmukta is implied.

² *Neither etc.*—Because the desire for liberation and consequently the attempt to gain Samâdhi no longer exist with the dawn of Self-knowledge.

³ *Reverse*—i.e. bound.

⁴ *Having etc.*—Even though, as a consequence of his past Samskâras, he continues to see the universe with all its ramifications, he finds it shadowy and unsubstantial.

⁵ *As etc.*—Untouched by the actions of his mind and his senses and unaffected by the universe, i.e. in the Absolute State.]

यस्यान्तः स्यादहङ्कारो न करोति करोति सः ।

निरहङ्कारधीरेण न किञ्चिदकृतं कृतम् ॥ २६ ॥

यस्य Whose अन्तः within अहंकारः egoism स्यात् is सः
 he न not करोति acts (अपि though) करोति acts निरहंकार-
 धीरेण by the wise one who is free from egoism किञ्चित्
 any अकृत wrong deed न not कृतम् is done.

29. He who has egoism in him, acts¹
 even though he does not act.² The wise
 one who is free from egoism, does not do
 any wrong deed.³

[¹ Acts—mentally.

² Act—Physically.

Egoism is really the mainspring of all our actions,
 internal and external. We may refrain from
 physical actions but not from mental ones, as
 long as there is egoism in us. It is only with the
 destruction of the sense of egoism that true inactivity
 comes.

³ deed—The sage cannot, in fact, do any wrong,
 being free from egoism and all sin and impurity. All
 his actions ever tend to benefit the world.

नोद्विग्नं न च सन्तुष्टमकर्तृ स्पन्दवर्जितम् ।

निराशं गतसन्देहं चित्तं मुक्तस्य राजते ॥ ३० ॥

मुक्तस्य Of the liberated oneचित्तम् mind उद्विग्नं troubled
 न not सन्तुष्टंpleased च and न not (तथा so also) अकर्तृ
 inactive स्पन्दवर्जितं static निराशं desireless गतसन्देहं free
 from doubtsराजते shines.

30. The mind of the liberated one is
 neither¹ troubled nor² pleased ; it is inac-

tive,³ static,⁴ desireless,⁵ and free from doubts.

[¹ *Neither etc.*—All our worries and anxieties arise out of worldly preoccupations, which the mind of the liberated does not have.

² *Nor etc.*—Pleasure arises from getting what we want. The emancipated mind does not want anything.

³ *Inactive.*—i.e. without motive. Ordinarily actions arise out of a sense of want and identification of oneself with the body and lower mind.

⁴ *Static*—Because there is no Vritti in a mind which has become the Absolute Itself.

⁵ *Desireless*—Because the liberated one sees no duality which alone gives rise to desires and doubts.

All these epithets are applicable to him alone who has realized the Self and the illusoriness of the world.]

निर्ध्यातुं चेष्टितुं वापि यच्चित्तं न प्रवर्त्तते ।

निर्निमित्तमिदं किन्तु निर्ध्यायति विचेष्टते ॥ ३१ ॥

यच्चित्तं Whose mind निर्ध्यातुं to meditate चेष्टितुं to act वा अपि or else न not प्रवर्त्तते exerts किन्तु but इदं this निर्निमित्तं without any motive निर्ध्यायति meditates विचेष्टते acts (च and).

31. The mind of the liberated one does not exert itself to be either meditative or active ; but it becomes meditative and active without any motive.

[The idea is this: The mind of the liberated one is absolutely freed from egoism and consequently from all inclinations and disinclinations which are generated by it. But his body does not drop off immediately after the attainment of Knowledge. His Prârabdha Karmas persist, and his life continues till they are completely exhausted. During this latter period of life, his actions are entirely guided by his Prârabdha without the least vestige of egoism or any motive in him. Sometimes he is found active and sometimes meditative and inactive; internally, however, his condition is always one of absolute freedom.]

तत्त्वं यथार्थमाकर्ण्य मन्दः प्राप्नोति मूढताम् ।

अथवायाति सङ्कोचममूढः कोऽपि मूढवत् ॥ ३२ ॥

मन्दः A dull-witted person यथार्थं real तत्त्वम् truth आकर्ण्यhearing मूढतां bewilderment प्राप्नोति gets अथवा or कः अपि some अमूढः wise man मूढवत् like a dull person सङ्कोचम् आयाति withdraws within.

32. A dull-witted person becomes bewildered¹ on hearing the real truth, or some² sharp-witted man withdraws within himself like³ a dull person.

[¹ *Bewildered etc.*—Because an aspirant for Truth is required to possess certain preliminary qualifications (for which see note 3, verse 1, chapter I) in order to qualify himself even to hear it. Devoid of such qualifications, he is sure to be bewildered

when he hears it. Only those who have completely purged themselves of all impurities of mind, are fit to hear it and proceed towards its attainment. Cf. Katha 1. 2. 7 and Gita II. 29.

² *Some etc.*—It has been repeatedly said in the scriptures that Self-knowledge is very very rare in the world. “One, perchance, in thousands of men, strives for perfection; and one, perchance, among the blessed ones, striving thus, knows Me in reality.” (Gita VII. 3.) *Kathopanishad* very clearly brings out the constitutional defect in man and the consequent rarity of Self-knowledge. It says: “The Self-existent God has rendered the senses so defective that they go outward, and hence man sees the external and not the internal Self. Only perchance some wise man desirous of immortality turns his eyes inwards and beholds the inner Âtman.” (II. 4. I).

³ *Like etc.*—i.e. becomes inactive like a dull person. The dull person however is internally quite active with all his sense-cravings functioning, while the wise man is not active even internally being without desires.]

एकाग्रता निरोधो वा मूढैरभ्यस्यते भृशम् ।

धीराः कृत्यं न पश्यन्ति सुप्तवत् स्वपदे स्थिताः ॥ ३३ ॥

मूढैः By the ignorant एकाग्रता concentration निरोधः control of the mind वा or भृशम् repeatedly अभ्यस्यते is practised सुप्तवत् like persons in sleep स्वपदे in their real Self स्थिताः abiding धीराः the wise कृत्यं anything to be done न not पश्यन्ति see.

33. The ignorant constantly take¹ to the practice of concentration and control of the mind. The wise abiding in their real Self, like² persons in sleep, do not find anything to be done.

[¹ *Take etc.*—See note 1, verse 17 of the present chapter.

² *Like etc.*—During deep sleep we lose all consciousness of our body and mind. Exactly in the same way in the waking state, the wise one remains detached from body-consciousness in the enjoyment of perfect bliss in Self.]

अप्रयत्नात् प्रयत्नाद्वा मूढो नाप्नोति निर्वृतिम् ।

तत्त्वनिश्चयमात्रेण प्राज्ञो भवति निर्वृतः ॥ ३४ ॥

मूढः The ignorant person अप्रयत्नात् from inaction प्रयत्नात् from action वा or निर्वृतिं peace न not आप्नोति attains प्राज्ञः the wise one तत्त्वनिश्चयमात्रेण merely by the ascertainment of truth निर्वृतः happy भवति becomes.

34. The ignorant person does not attain peace either by inaction¹ or by action. The wise one becomes happy merely by ascertaining the Truth.

[¹ *Inaction*—not born of Self-knowledge but engendered by the forced suppression of all mental and bodily activities. Such devices do not help. The state of Self-knowledge is a state of inner illumination.]

शुद्धं बुद्धं प्रियं पूर्णं निष्प्रपञ्चं निरामयम् ।

आत्मानं तं न जानन्ति तत्राभ्यासपरा जनाः ॥ ३५ ॥

तत्र In this world अभ्यासपराः taking to practices जनाः men शुद्धं pure बुद्धं intelligent प्रियं beloved पूर्णं perfect निष्प्रपञ्चं beyond the visible universe निरामयं untainted तम् that आत्मानं Self न not जानन्ति know.

35. In this world men¹ though taking to diverse practices do not know the Self which is pure, intelligent, beloved,² perfect, beyond the universe and free from any taint.

[¹ *Men etc.*—i.e. if not free from attachment to the world.

² *Beloved*—The Self alone is the object of our love. It is only on account of the Self that our love is directed to the other objects of the world. “None, O dear, ever loved the husband for the husband’s sake; it is the Self, for the sake of which the husband is loved.” (Brih. Up. IV. 5. 6). Similar is the case with all human love. Ignorant persons do not know this and therefore love, and become attached to, things other than the Self.]

नाप्नोति कर्मणा मोक्षं विमूढोऽभ्यासरूपिणा ।

धन्यो विज्ञानमात्रेण मुक्तस्तिष्ठत्यविक्रियः ॥ ३६ ॥

विमूढः An ignorant person अभ्यासरूपिणा in the form of practice कर्मणा by action मोक्षं liberation न not आप्नोति attains धन्यः the blessed one विज्ञानमात्रेण by mere knowledge अविक्रियः immutable मुक्तः liberated तिष्ठति is.

36. An ignorant person does not attain liberation through activity by way of repeated practice. The blessed one, through mere Knowledge, stands free, devoid¹ of all activities.

[¹ *Devoid etc.*—When Self-knowledge is attained, all physical and mental activities come to an end, because they are the outcome of ignorance.]

मूढो नाप्नोति तद्ब्रह्म यतो भवितुमिच्छति ।

अनिच्छन्नपि धीरो हि परब्रह्मस्वरूपभाक् ॥ ३७ ॥

यतः As मूढः the ignorant person ब्रह्म Brahman भवितुम् to become इच्छति desires (ततः so) तत् That न not आप्नोति attains धीरः the wise one हि surely अनिच्छन् without desiring अपि even परब्रह्मस्वरूपभाक् enjoying the nature of the Supreme Brahman (भवति becomes).

37. The ignorant person does not attain to Brahman for he desires to become It. The wise one surely realizes the nature of the Supreme Brahman even without desiring it.

[The idea is this: The desire to become Brahman grows out of a sense of separateness from It. It is

a denial of our true nature. We are always Brahman. Therefore, as long as this desire remains, the consummation is not possible. One has to eradicate even the desire for freedom in order to attain freedom. We are bound simply because we think ourselves to be so.]

निराधारा ग्रहव्यग्रा मूढाः संसारपोषकाः ।

एतस्यानर्थमूलस्य मूलच्छेदः कृतो बुधैः ॥ ३८ ॥

निराधाराः Supportless ग्रहव्यग्राः eager for attainment
मूढाः the ignorant संसारपोषकाः sustainers of the world
बुधैः by the wise अनर्थमूलस्य the root of misery एतस्य of
this मूलच्छेदः cutting the root कृतः is done.

38. Without¹ any support and eager for the attainment (of freedom), the ignorant² only keep up the world. The wise cut the very root³ of this (i.e. the world) which is the source of all misery.

[¹ *Without etc.*—Self-knowledge is the basis of our true being. The ignorant have it not, and hence they are so called.

² *The ignorant etc.*—by thinking of and behaving with the world as real and so trying to get rid of it. The world is real simply because we think it to be so. When our view of it is changed and we look upon it as non-different from the Self, it ceases to bind us.

³ *Root etc.*—i.e. ignorance.]

न शान्तिं लभते मूढो यतः शमितुमिच्छति ।

धीरस्तत्त्वं विनिश्चित्य सर्वदा शान्तमानसः ॥ ३६ ॥

यतः As मूढः the fool शमितुम् to be calm इच्छति desires (ततः so) शान्तिं peace न not लभते attains धीरः the wise one तत्त्वं Truth विनिश्चित्य ascertaining सर्वदा ever शान्तमानसः of peaceful mind (भवति becomes).

39. The fool¹ desires peace and so does not attain it. The wise one knows the Truth and is ever of tranquil mind.

¹[Fool etc.—We do not find peace simply because we are ignorant of the true nature of the Self which is calmness itself. Desire for peace is the outcome of ignorance. As long as there is desire for peace, there must be ignorance, so peace cannot be attained.]

कात्मनो दर्शनं तस्य यद्दृष्टमवलम्बते ।

धीरास्तं तं न पश्यन्ति पश्यन्त्यात्मानमव्ययम् ॥ ४० ॥

यद्दृष्टं (यस्य दृष्टं) Whose knowledge (दृश्यम् object) अवलम्बते depends on तस्य his आत्मानं of the Self दर्शनं knowledge क्व where धीराः the wise तं तं this and that न not पश्यन्ति see (किन्तु but) अव्ययम् immutable आत्मानं Self पश्यन्ति see.

40. Where is Self-knowledge for him whose knowledge depends¹ on the object? The wise do² not see this and that but see the immutable Self.

[¹ *Depends etc.*—is relative and not absolute, i.e. sees duality. Relative knowledge is dependent on three factors—the knower, the known and the knowing; but this triad is lost in the Absolute Knowledge.]

² *Do etc.*—Because they have transcended the relative consciousness in which the manifold appears.]

क निरोधो विमूढस्य यो निर्वन्धं करोति वै ।

स्वारामस्यैव धीरस्य सर्वदाऽसावकृत्रिमः ॥ ४१ ॥

यः Who वै (expletive) निर्वन्धं करोति strives (तस्य that) विमूढस्य of the deluded one क where निरोधः suppression स्वारामस्य who delights in Self धीरस्य of the wise one असौ that सर्वदा always अकृत्रिमः spontaneous एव surely.

41. Where¹ is control (of mind) for the deluded one who strives for it? It² is indeed always natural with the wise one who delights in Self.

[¹ *Where etc.*—Perfect control of mind springs from complete detachment from body and mind. It, therefore, negates all forms of activity, which presuppose identification of ourselves with them.]

² *It*—control of mind.]

भावस्य भावकः कश्चिन्न किञ्चिद्भावकोऽपरः ।

उभयाभावकः कश्चिदेवमेव निराकुलः ॥ ४२ ॥

कश्चित् Someone भावस्य of existence भावकः one who thinks अपरः someone else न किञ्चिद्भावकः one who thinks that nothing is कश्चित् एव rarely one उभयाभावकः one who thinks neither एवं thus निराकुलः free from distraction.

42. Some think that existence is and others that nothing is. Rare¹ is the one who thinks neither and is thus calm.

[¹ *Rare etc.*—When one realizes the Self, he attains Unity. No thought whatsoever is possible for him as to the reality or unreality of the world. He is, therefore, perfectly calm and peaceful.]

शुद्धमद्वयमात्मानं भावयन्ति कुबुद्धयः ।

न तु जानन्ति संमोहाद्यावज्जीवमनिर्वृताः ॥४३॥

कुबुद्धयः Men of poor intellect आत्मानं the Self शुद्धम् pure अद्वयं without a second भावयन्ति think तु but संमोहात् owing to delusion न not जानन्ति know (अतः so) यावज्जीवम् as long as they live अनिर्वृतः unhappy (सन्ति are).

43. Men of poor intellect think that the Âtman is pure and one without a second but do¹ not know It through delusion, and are unhappy as long as they live.

[¹ *Do etc.*—Because the thoughts of purity, unity and Self are invariably associated with the

thoughts of impurity, variety and non-Self. The Absolute is beyond relative knowledge.]

मुमुक्षोर्बुद्धिरालम्ब्यमन्तरेण न विद्यते ।

निरालम्बैव निष्कामा बुद्धिर्मुक्तस्य सर्वदा ॥४४॥

मुमुक्षोः Of one longing for liberation बुद्धि intellect
आलम्बं support अन्तरेण without न not विद्यते remains मुक्तस्य
of the liberated one बुद्धि: intellect सर्वदा ever निरालम्बा
without support निष्कामा free from desire (विद्यते
remains) एव surely.

44. The intellect of one who longs for liberation is not non-dependent¹; (but) the intellect of the liberated one is indeed ever self-dependent and free from desire.

[¹ Non-dependent etc.—See note 1, Verse 40 of the present chapter.]

विषयद्वीपिनो वीक्ष्य चकिताः शरणार्थिनः ।

विशन्ति भटिति क्रोडं निरोधैकाग्रसिद्धये ॥४५॥

विषयद्वीपिनः The tigers of sense-objects वीक्ष्य seeing
चकिताः the frightened शरणार्थिनः seeking refuge
निरोधैकाग्रसिद्धये for attaining control and concentration
भटिति, at once क्रोडं cave विशन्ति enter.

45. Seeing the tigers of sense-objects the frightened ones, seeking refuge, at once enter the cave for the attainment of control and concentration.

निर्वासनं हरिं दृष्ट्वा तूष्णीं विषयदन्तिनः ।

पलायन्ते न शक्तास्ते सेवन्ते कृतचाटवः ॥४६॥

निर्वासनं Desireless हरिं lion दृष्ट्वा seeing विषयदन्तिनः the elephants of sense-objects तूष्णीं quietly 'पलायन्ते run away न not शक्ताः like (सन्तः being) ते they कृतचाटवः flatterers (इव like) सेवन्ते serve.

46. Seeing the desireless lion (of man), the elephants of sense-objects quietly take to their heels, and when unable, serve him like flatterers.

[The idea in the preceding and the present verse is this: It is attachment to the sense-objects and not the objects themselves that causes misery. Once free from attachment, one need not shun the world. Even in the midst of worldly objects such a one can live freely and happily quite unaffected.]

न मुक्तिकारिकां धत्ते निःशङ्को युक्तमानसः ।

पश्यन् शृण्वन् स्पृशन् जिघ्रन् अश्नन् आस्ते यथासुखम् ॥४७॥

निःशङ्कः Free from doubts युक्तमानसः whose mind is absorbed (जनः person) मुक्तिकारिकां the means of liberation न not धत्ते adopt पश्यन् seeing शृण्वन् hearing स्पृशन् touching जिघ्रन् smelling अश्नन् eating (सः he) यथासुखम् happily आस्ते lives.

47. He who is free from doubts and has his mind absorbed (in the Self), does not resort to the means of liberation. Seeing,¹ hearing, touching, smelling and eating, he lives happily.

[¹*Seeing etc.*— This even only apparently, as he does not ascribe to himself the functions of the senses. Cf. XVII. 8, 12; XVIII. 65.]

वस्तुश्रवणमात्रेण शुद्धबुद्धिर्निराकुलः ।

नैवाचारमनाचारमौदास्यं वा प्रपश्यति ॥४८॥

वस्तुश्रवणमात्रेण By the mere hearing of Truth शुद्धबुद्धिः of purified intellect निराकुलः unperturbed (जनः person) आचारम् proper conduct अनाचारम् improper conduct औदास्यं indifference वा or न not एव indeed प्रपश्यति sees.

48. He whose¹ mind has been purified and freed from distraction by the mere hearing of the Truth, does² not see proper or improper act or inaction.

[¹ *Whose etc.*—This is a rare case of Self-realisation. It is said that no sooner does an aspirant of exceptional merit whose mind has been completely purified by the practice of the four preliminary virtues such as discrimination between the Real and the unreal, etc., hear about the nature of the Self, than the Truth dawns upon him. He has not to

practise the other two methods of Realization—Manana (reflection) and Nididhyâsana (meditation).

² *Does etc.*—Absolutely free from egoism as he is with the dawn of Self-knowledge, he is guided by his Prârabdha alone. The rules of conduct enjoined by the Shâstras have no meaning for him.]

यदा यत्कर्तुमायाति तदा तत्कुर्वते ऋजुः ॥

शुभं वाप्यशुभं वापि तस्य चेष्टा हि बालवत् ॥४६॥

यदा When यत् which शुभं good वा अपि (expletive) अशुभं evil वा or अपि even कर्तुम् to do आयाति comes तदा then ऋजुः guileless person तत् that कुर्वते does हि for तस्य his चेष्टा action बालवत् like that of a child (भवति is).

49. The guileless¹ person does whatever comes to be done, whether good or evil ; for his actions are like those of a child.

[¹*Guileless*—free from love and hatred.]

स्वातन्त्र्यात् सुखमाप्नोति स्वातन्त्र्याल्लभते परम् ।

स्वातन्त्र्यान्निर्वृतिं गच्छेत् स्वातन्त्र्यात् परमं पदम् ॥५०॥

(जनः One) स्वातन्त्र्यात् from freedom सुखम् happiness आप्नोति attains स्वातन्त्र्यात् from freedom परं Supreme लभते attains स्वातन्त्र्यात् from freedom निर्वृतिं tranquillity गच्छेत् attains स्वातन्त्र्यात् from freedom परमं Supreme पदं State (गच्छेत् attains).

50. Through freedom¹ one attains to happiness, through freedom to the Supreme, through freedom to tranquillity and through freedom to the Highest State.

[¹ *Freedom*—from attachment and hatred.]

अकर्तृत्वमभोक्तृत्वं स्वात्मनो मन्यते यदा ।

तदा क्षीणा भवन्त्येव समस्ताश्चित्तवृत्तयः ॥५१॥

यदा When (कश्चित् one) स्वात्मनः of one's own self
अकर्तृत्वम् absence of the feeling that one is a doer
अभोक्तृत्वं absence of the feeling that one is an enjoyer
मन्यते perceives तदा then समस्ताः all चित्तवृत्तयः the
modifications of the mind क्षीणाः destroyed भवन्ति
become.

51. All the modifications of the mind are destroyed when¹ a man realizes that he himself is neither the doer nor the enjoyer.

[¹ *When etc.*—Because it is such feelings as 'I shall do this,' 'I shall enjoy that,' that give rise to the modifications of the mind.]

उच्छृङ्खलाप्यकृतिका स्थितिर्धीरस्य राजते ।

न तु सस्पृहचित्तस्य शान्तिर्मूढस्य कृत्रिमा ॥५२॥

धीरस्य Of the wise one स्थितिः life उच्छृङ्खला
unrestrained अकृतिका inartificial अपि though राजते

shines सस्पृहचित्तस्य whose mind is attached मूढस्य of the fool कृत्रिमा feigned शान्तिः calmness तु but न not (राजते shines).

52. The conduct of the wise one shines, though unrestrained and inartificial, but not the affected calmness of the fool whose mind is attached.

विलसन्ति महाभोगैर्विशन्ति गिरिगह्वरान् ।

निरस्तकल्पना धीरा अबद्धा मुक्तबुद्धयः ॥५३॥

निरस्तकल्पनाः Who are free from imaginings अबद्धाः not bound मुक्तबुद्धयः of unfettered intellect धीराः the wise (कदाचित् sometimes) महाभोगैः with great enjoyments विलसन्ति sport (कदाचित् sometimes) गिरिगह्वरान् caves of mountain विशन्ति enter.

53. The wise who are free from imaginings, unbound and of unfettered¹ intellect, (sometimes) sport in the midst of great enjoyments and (sometimes) retire into the mountain caves.

[¹ *Unfettered*—by egoism.

The wise one remains the same and unaffected in whatever condition he may be.]

श्रोत्रियं देवतां तीर्थमङ्गनां भूपतिं प्रियम् ।

दृष्ट्वा सम्पूज्य धीरस्य न कापि हृदि वासना ॥५४॥

ओत्रियं One versed in the Vedas देवतां god तीर्थम् holy place अङ्गनां woman भूपतिं king प्रियं beloved one दृष्ट्वा seeing सम्पूज्य honouring धीरस्य of the wise one हृदि in the heart का अपि any वासना desire न not (जायते springs).

54. No¹ desire whatsoever springs in the heart of the wise one on seeing or honouring a man versed in sacred learning, a god, a holy place, a woman, a king or a beloved one.

[¹ *No etc.*—Because he sees the Divine essence in everything, and is perfectly equanimous. Cf. Gita V. 18-19.]

भृत्यैः पुत्रैः कलत्रैश्च दौहित्रैश्चापि गोत्रजैः ।

विहस्य धिक्कृतो योगी न याति विकृतिं मनाक् ॥५५॥

भृत्यैः By servants पुत्रैः by sons कलत्रैः by wives च (expletive) दौहित्रैः by daughter's sons गोत्रजैः by relatives च and अपि also विहस्य ridiculing धिक्कृतः despised योगी the Yogi मनाक् in the least विकृतिं perturbation न not याति undergoes.

55. The Yogi¹ is not at all perturbed even when ridiculed and despised by his servants, sons, wives, daughter's sons and relations.

[¹ *Yogi etc.*—Because he is completely free from aversion that perturbs the mind.]

सन्तुष्टोऽपि न सन्तुष्टः खिन्नोऽपि न च खिद्यते ।

तस्याश्चर्यदशां तां तां तादृशा एव जानते ॥५६॥

(योगी Yogi) सन्तुष्टः pleased अपि though सन्तुष्टः pleased न not (भवति is) खिन्नः afflicted अपि though न not खिद्यते feels distressed च and तस्य his तां तां that and that आश्चर्यदशां wonderful state तादृशाः those like him एवं alone जानते know.

56. Though¹ pleased he is not pleased, though pained he does not suffer any pain. Only² those like him understand his wonderful state.

[¹ *Though etc.*—Pleasure and pain are the different modifications of the mind from which the Self is completely detached. The man of Knowledge, therefore, though outwardly appearing to feel pleasure and pain, is not at all affected by them.

² *Only etc.*—Because his external behaviour is not so different from that of the ordinary people. Cf. XIV. 4.]

कर्तव्यतैव संसारो न तां पश्यन्ति सूरयः ।

शून्याकारा निराकारा निर्विकारा निरामयाः ॥५७॥

कर्तव्यता The sense of duty एव indeed संसारः world of relativity (भवति is) शून्याकाराः of the form of void निराकाराः formless निर्विकाराः immutable निरामयाः untainted सूरयः the wise तां तां that न not पश्यन्ति see.

57. The sense¹ of duty, indeed, is the world of relativity. It is transcended by the wise who are of the form of the void, formless, immutable and untainted.

[¹ *Sense etc.*—It is from attachment to the worldly objects that the sense of duty arises and binds us more and more to the world, and thus subjects us to the rounds of births and rebirths. (See also note 1, Verse 3, Chapter XVIII.)]

अकुर्वन्नपि संक्षोभाद् व्यग्रः सर्वत्र मूढधीः ।

कुर्वन्नपि तु कृत्यानि कुशलो हि निराकुलः ॥५८॥

मूढधीः One of dull intellect अकुर्वन् without doing anything अपि even संक्षोभात् owing to distraction सर्वत्र at all times व्यग्रः agitated (भवति is) कुशलः the skilful one तु but हि surely कृत्यानि duties कुर्वन् doing अपि even निराकुलः unperturbed (भवति is).

58. One of dull intellect, even without doing anything, is ever agitated by distraction ; but the skilful one, even doing his duties, is verily unperturbed.¹

[¹ *Unperturbed*—Because his mind is ever calm and tranquil even in the midst of activities owing to the absence of any egotistic feeling. Cf. XVIII. 29, 47, 49.]

सुखमास्ते सुखं शेते सुखमायाति याति च ।

सुखं वक्ति सुखं भुङ्क्ते व्यवहारेऽपि शान्तधीः ॥५९॥

व्यावहारे In practical life अपि also शान्तधीः even-minded (ज्ञानी the wise one) सुखं happily आस्ते sits सुखं happily शेते sleeps सुखं happily आयाति comes याति goes च and सुखं happily वक्ति speaks सुखं happily भुङ्क्ते eats.

59. Equanimous in practical life as well, the wise one sits happily, sleeps happily, moves happily, speaks happily and eats happily.

स्वभावाद्यस्य नैवार्तिलोकवद्व्यवहारिणः ।

महाह्रद इवाक्षोभ्यो गतक्लेशः सुशोभते ॥६०॥

ॐ व्यवहारिणः Acting (अपि even) यस्य whose स्वभावात् through self-possession एव verily लोकवत् like ordinary people आर्तिः distress न not (भवति is सः he) गतक्लेशः with sorrows gone महाह्रदः vast lake इव like अक्षोभ्यः unagitated सुशोभते shines.

60. He who even in practical life does not, owing to his self-possession, feel distressed like ordinary people, remains unagitated, like a vast lake, with all his sorrows gone.

निवृत्तिरपि मूढस्य प्रवृत्तिरुपजायते ।

प्रवृत्तिरपि धीरस्य निवृत्तिफलभाशिनी ॥६१॥

मूढस्य Of the deluded one निवृत्तिः inaction अपि even प्रवृत्तिः action उपजायते becomes धीरस्य of the wise one

प्रवृत्तिः action अपि even निवृत्तिफलभागिनी sharing in the fruit of inaction (भवति is).

61. With the deluded, even inaction becomes action; and with the wise, even action results in the fruits of inaction.

[¹ *Even etc.*—Because the deluded one, though outwardly inactive, is inwardly most active.

² *Even etc.*—Because the wise one, though he may be outwardly active, is inwardly completely inactive, inasmuch as he is not identified with his body and senses. Cf. Gita IV. 18.]

परिग्रहेषु वैराग्यं प्रायो मूढस्य दृश्यते ।

देहे विगलिताशस्य क रागः क विरागता ॥६२॥

मूढस्य Of the deluded one परिग्रहेषु in possessions
वैराग्यं aversion प्रायः often दृश्यते is seen देहे in body
विगलिताशस्य of one whose attachment has vanished
क where रागः attachment क where विरागता aversion.

62. The deluded¹ one often shows aversion to his possessions.² He³ whose love for the body has vanished, has neither attachment nor aversion.

[¹ *Deluded*—who identifies himself with his body and is therefore attached to it.

² *Possessions*—which are the necessary concomitants of attachment for the body.

³ *He etc.*—Because both attachment and aversion are born of the body-idea.]

भावनाभावनासक्ता द्विप्रमूढस्य सर्वदा ।

भाव्यभावनया सा तु स्वस्थस्यादृष्टिरूपिणी ॥६३॥

मूढस्य Of the deluded one दृष्टिः consciousness सर्वदा always भावनाभावनासक्ता attached to thinking and not-thinking (भवति is ; स्वस्थस्य of the Self-possessed one तु but सा that भाव्यभावनया engaged in thinking the thinkable अदृष्टिरूपिणी of the nature of unconsciousness (भवति is).

63. The consciousness of the deluded one is always¹ attached to thinking and not-thinking. But that of the wise one, though attended with thinking the thinkable, is of² the nature of unconsciousness.

[¹ *Always etc.*—Because he identifies himself with the mind—the instrument of thinking, and thinks of the objects of thought as real.

² *Of etc.*—Because the wise one is free from egoism and knows the objects of thought to be unreal, his consciousness is free from such dualities as things known and acts of knowing. He is established in Pure Consciousness, the Self.]

सर्वारम्भेषु निष्कामो यश्चरैद्बालवन्मुनिः ।

न लेपस्तस्य शुद्धस्य क्रियमाणेऽपि कर्मणि ॥६४॥

यः मुनि The sage who सर्वारम्भेषु in all actions निष्कामः unattached (सन् being) बलवत् like a child चरति moves शुद्धस्य pure तस्य of him क्रियमाणे which is being done कर्मणि to work अपि even लेपः attachment न not (भवति is).

64. The sage who moves like a child without motive in all his observances and is pure, has no attachment even to work that is being done by him.

स एव धन्य आत्मज्ञः सर्वभावेषु यः समः ।

पश्यन् शृण्वन् स्पृशन् जिघ्रन्श्च निस्तर्षमानसः ॥६५॥

यः Who पश्यन् seeing शृण्वन् hearing स्पृशन् touching जिघ्रन् smelling अश्नन् eating (अपि even) निस्तर्षमानसः with mind free from interest (सन् being) सर्वभावेषु in all conditions समः same सः that आत्मज्ञः knower of Self धन्यः blessed एव indeed.

65. Blessed indeed is that knower of Self, who¹, even though seeing, hearing touching, smelling or eating, is free from interest and is the same in all conditions.

[¹ Who etc.—Cf. XVII. 8 and 12; XVIII. 47.]

क संसारः क चाभासः क साध्यं क च साधनम् ।

आकाशस्येव धीरस्य निर्विकल्पस्य सर्वदा ॥६६॥

आकाशस्य इव Like the sky सर्वदा ever निर्विकल्पस्य
changeless धीरस्य of the wise one क where आभासः
reflected self क where च (expletive) संसारः round of
birth and re-birth क where साध्यं end क Where साधनम्
means च and.

65. Where¹ is the reflected² self, where
is the world, where is the end, and where
the means to the end for the wise one who
is ever changeless like the sky?

[¹ *Where etc.*—For the realization of the Self as
the Infinite One negates the existence of everything
else.

Reflected self.—The finite individual self is the
reflection of the Self in the mind.]

स जयत्यर्थसन्यासी पूर्णस्वरसविग्रहः ।

अकृत्रिमोऽनवच्छिन्ने समाधिर्यस्य वर्तते ॥६७॥

यस्य Whose अनवच्छिन्ने in the unconditioned अकृत्रिमः
unaffected समाधिः concentration वर्तते is सः that अर्थसन्यासी
free from all desires पूर्णस्वरसविग्रहः who is the embodi-
ment of Infinite Bliss which is his own nature जयति
is glorious.

67. Glorious is he who is free from all
desires and is the embodiment of Infinite
Bliss which is his own nature,—he who
has attained natural¹ Samâdhi in the
unconditioned.²

[¹*Natural*—not produced as a result of any act ; there is not even the effort to renounce as everything is Brahman.

² *Unconditioned*—the Absolute Self which is beyond all limitations.]

बहुनात्र किमुक्तेन ज्ञाततत्त्वो महाशयः ।

भोगमोक्षनिराकांक्षी सदा सर्वत्र नीरसः ॥६८॥

अत्र Here बहुना much उक्तेन by saying किं what need ज्ञाततत्त्वः who has known the Truth महाशयः the great-souled one भोगमोक्षनिराकांक्षी free from the desire of enjoyment and liberation सदा at all times सर्वत्र in all places नीरसः devoid of attachment (भवति is).

68. In short, the great-souled man who has realized the Truth, is free from the desire of enjoyment and liberation¹ and is devoid of all attachment at all times and in all places.

[¹*Liberation*—He is free from the desire of liberation because he knows the Self to be free by nature.]

महदादि जगद्वैतं नाममात्रविजृम्भितम् ।

विहाय शुद्धबोधस्य किं कृत्यमवशिष्यते ॥६९॥

नाममात्रविजृम्भितं Manifested through mere name महदादि beginning with Mahat जगद्वैतं the phenomenal

existence विहाय renouncing शुद्धबोधस्य of one who is Pure Intelligence कृत्यं which ought to be done किम् what अवशिष्यते remains.

69. What remains to be done by one who is Pure Intelligence,—one who has renounced the phenomenal¹ existence beginning with Mahat, which is manifested through mere name?

[¹ *Phenomenal etc.*—The Sâṅkhya philosophy holds that Prakriti (the undifferentiated) is the primal cause of this universe. Out of Prakriti evolves Mahat (cosmic intelligence) from which Ahankâra (egoism) proceeds, from that again mind, the five organs of sense, the five organs of action and the five Tanmâtrâs (fine elements) arise. The five Tanmâtrâs produce five Mahâbhutas (gross elements) which make up this gross material universe. According to the Sâṅkhya system, the universe is real, but according to Advaita Vedânta it is unreal and illusory, existing only in name and form, being superimposed on the Self which is the indivisible, infinite One.]

अमभूतमिदं सर्वं किञ्चिन्नास्तीति निश्चयी ।

अलक्ष्यस्फूर्णः शुद्धः स्वभावेनैव शाम्यति ॥७०॥

इदं This सर्वं all अमभूत produced from illusion किञ्चित् anything न not अस्ति exists इति this निश्चयी knowing for certain अलक्ष्यस्फूर्णः to whom the Inexpressible is expressed शुद्धः the pure one स्वभावेन by nature एव indeed शाम्यति enjoys peace.

70. The pure¹ one who has known for certain that all this is the product of illusion and that nothing exists, to whom the Inexpressible² is expressed, naturally enjoys peace.

[¹ *Pure*—free from ignorance.

² *Inexpressible*—The Self is beyond mind and speech. It cannot be objectified. The knower cannot be known. But it is self-luminous, as it is Consciousness itself.]

शुद्धस्फुरणरूपस्य दृश्यभावमपश्यतः ।

क विधिः क च वैराग्यं क त्यागः क शमोऽपि वा ॥७१॥

शुद्धस्फुरणरूपस्य Of the nature of Pure Effulgence दृश्यभावम् the objective reality अपश्यतः not seeing जनस्य of one) विधिः rule of conduct क where वैराग्यं dispassion क where च and त्यागः renunciation क where शमः restraint of the senses अपि also वा or क where.

71. Rule¹ of conduct, dispassion, renunciation, and restraint of the senses—what are they to one who is of the nature of Pure Intelligence and who does not perceive any objective reality?

[¹ *Rule etc.*—Rule of conduct, dispassion, etc., are meaningless beyond relative existence which is non-real to the man of Self-knowledge.]

स्फुरतोऽनन्तरूपेण प्रकृतिं च न पश्यतः ।

क बन्धः क च वा मोक्षः क हर्षः क विषादिता ॥७२॥

अनन्तरूपेण As the Infinite स्फुरतः shining प्रकृतिं relative existence न not पश्यतः seeing च and (जनस्य of one) क where बन्धः bondage क where मोक्षः liberation च and क where हर्षः joy क where विषादिता sorrow वा or.

72. Where is bondage or liberation, joy or sorrow for one who shines as the Infinite and does not perceive the relative existence?

बुद्धिपर्यन्तसंसारे मायामात्रं विवर्तते ।

निर्ममो निरहङ्कारो निष्कामः शोभते बुधः ॥७३॥

बुद्धिपर्यन्तसंसारे In the world existing until Self-knowledge मायामात्रं mere illusion विवर्तते prevails बुधः the wise one निर्ममः devoid of 'mine-ness' निरहङ्कारः devoid of 'I-ness' निष्कामः free from attachment शोभते excels.

73. In the world existing until Self-realization, only Mâyā prevails. The wise one lives without the feeling of 'I-ness,' 'mine-ness,' and attachment.

अक्षयं गतसन्तापमात्मानं पश्यतो मुनेः ।

क विद्या च क वा विश्वं क देहोऽहं ममेति वा ॥७४॥

अक्षयं Imperishable गतसन्तापम् free from grief आत्मानं
Self पश्यतः seeing मुनेः of the sage क where विद्या know-
ledge क where च (expletive) विश्वं universe वा or क
where अहं देहः I am the body मम (देहः the body is),
mine इति this वा or.

74. To the sage who perceives the Self as imperishable and sorrowless, what is knowledge, what is the universe, or what are the feelings of 'I am the body' and 'the body is mine?'

निरोधादीनि कर्माणि जहाति जडधीर्यदि ।

मनोरथान् प्रलापांश्च कर्तुमाप्नोत्यतत्क्षणात् ॥७५॥

यदि If जडधीः one of dull intellect निरोधादीनि control
etc. कर्माणि practices जहाति gives up (तर्हि then),
अतत्क्षणात् from that very moment मनोरथान् desires.
प्रलापान् fancies च and कर्तु' to do आप्नोति begins.

75. No sooner does the man of dull intellect give up the practices of mind-control etc., than he becomes a prey to desires and fancies.

[It has been repeatedly said that the man of Self-knowledge is completely devoid of dual consciousness and consequently of all efforts at control of the senses, which are but the product of ignorance. The idea contained herein is that for the ignorant person

also, persisting as he does in the dual vision, practices of control are of little avail, since as soon as there is a lapse in his practices, he is dragged down to the mire of desires. Cf. *Gitā* III. 33 and 34.

The implication is that Self-knowledge is not a thing to be attained. It already is. Practices of control, therefore, are meaningless.]

मन्दः श्रुत्वापि तद्वस्तु न जहाति विमूढताम् ।
निर्विकल्पो बहिर्यत्नादन्तर्विषयलालसः ॥७६॥

मन्दः The dull one तत् that वस्तु Reality श्रुत्वा (hearing अपि even विमूढतां delusion न not जहाति gives up यत्नात् through effort बहिः externally निर्विकल्पः with mental actions suppressed (अपि though) अन्तः internally विषयलालसः craving for sense-objects (भवति is).

76. The man¹ of dull intellect, even hearing the Truth, does not give up his delusion. Though² appearing devoid of mental activity through effort, he has a craving for sense-objects lurking within.

[¹ *Man etc.*—Because delusion vanishes only with Self-knowledge.

² *Though etc.*—Because desire can be got rid of only by Self-knowledge and not by suppression. Cf. *Gitā* II. 59.]

ज्ञानाद्गलितकर्मा यो लोकदृष्ट्यापि कर्मकृत् ।
चाप्नोत्यवसरं कर्तुं वक्तुमेव न किञ्चन ॥७७॥

यः Who ज्ञानात् owing to Knowledge गलितकर्मा
whose work has dropped (सः he) लोकदृष्ट्या in the
sight of the people कर्मकृत् doing work अपि even किञ्चन
anything कर्तुं to do न not वक्तुम् to say एव even न not
अवसरम् opportunity आप्नोति gets.

77. He whose¹ work has dropped with the dawn of Knowledge, does not find any opportunity to do or say anything, even if he be doing work in the eyes of the people.

[¹ *Whose etc.*—True inaction is not the cessation of activity but the doer's freedom from the conceit of "I am the doer."]

क तमः क प्रकाशो वा हानं क च न किञ्चन ।

निर्विकारस्य धीरस्य निरातङ्कस्य सर्वदा ॥७८॥

सर्वदा Ever निर्विकारस्य immutable निरातङ्कस्य fearless
धीरस्य of the wise one क where तमः darkness क where
प्रकाशः light वा or क where हानं relinquishment किञ्चन
anything न not च and (भवति is).

78. For the wise one who is ever immutable and fearless, there¹ is no darkness, no light, no relinquishment, nothing whatsoever.

[¹ *There etc.*—Darkness and light, etc., are possible only in the domain of duality but not where there is but One, the Self.]

क्र धैर्यं क विवेकित्वं क निरातङ्कतापि वा ।

अनिर्वाच्यस्वभावस्य निःस्वभावस्य योगिनः ॥७६॥

अनिर्वाच्यस्वभावस्य Of indescribable nature निःस्वभावस्य impersonal योगिनः of the Yogi क where धैर्यं patience क where विवेकित्वं discrimination क where निरातङ्कता fearlessness अपि even वा or.

79. What is steadiness, what is discrimination, or what is fearlessness to the Yogi who is impersonal and of indescribable nature?

न स्वर्गो नैव नरको जीवन्मुक्तिर्न चैव हि ।

बहुनात्र किमुक्तेन योगदृष्ट्या न किञ्चन ॥८०॥

स्वर्गः Heaven न not नरकः hell एव also न not जीवन्मुक्तिः liberation while alive एव even न not च and हि surely अत्र here किं what need बहुना much उक्तेन by saying योगदृष्ट्या in Yogic vision किञ्चन anything न not (विद्यते exists).

80. There is no heaven, no hell, not even liberation-in-life. In short, nothing exists in Yogic consciousness.

नैव प्रार्थयते लाभं नालाभेनानुशोचति ।

धीरस्य शीतलं चित्तममृतेनैव पूरितम् ॥

(सः/He) लाभं gain न not प्रार्थयते longs for एव surely
अलाभेन at non-attainment न not अनुशोचति grieves धीरस्य
of the wise one शीतलं cool चित्तं mind अमृतेन with nectar
एव verily पूरितम् filled.

81. The wise one neither longs for gain nor grieves at non-attainment. His cool mind is verily filled with nectar.¹

[¹ *Nectar*—of Immortal Bliss.]

न शान्तं स्तौति निष्कामो न दुष्टमपि निन्दति ।
समदुःखसुखस्तृप्तः किञ्चित् कृत्यं न पश्यति ॥८२॥

निष्कामः One who is free from desire शान्तं one
who is gentle न not स्तौति praises दुष्टम् one who is
wicked अपि even न not निन्दति blames तृप्तः contented
समदुःखसुखः same in happiness and misery (सः he) कृत्यं
that ought to be done किञ्चित् anything न not पश्यति
sees.

82. The desireless one praises not the gentle nor blames even the wicked. Contented and the same in happiness and misery he finds nothing to be done.

धीरो न द्वेष्टि संसारमात्मानं न दिदृक्षति ।
हर्षामर्षचिनिर्मुक्तो न मृतो न च जीवति ॥८३॥

धोरः The wise one संसार the round of birth and rebirth न not द्वेष्टि hates आत्मानं the Self न not दिदृक्षति wishes to perceive हर्षमिर्षाविनिर्मुक्तः free from joy and sorrow (सः he) न not मृतः is dead न not जीवति lives च and.

83. The wise one neither¹ abhors birth and rebirth nor wishes to perceive the Self. Free from joy and sorrow, he is neither² dead nor alive.

[¹ *Neither etc.*—The necessity of liberation is consequent upon the idea of metempsychosis. Being the Self already, the man of Self-knowledge has neither metempsychosis nor liberation. He, therefore, does not shrink from the one or desire the other.

² *Neither etc.*—Life and death imply change. The Self being changeless and eternal, the man of Self-knowledge has neither.]

निःस्नेहः पुत्रदारादौ निष्कामो विषयेषु च ।

निश्चिन्तः स्वशरीरेऽपि निराशः शोभते बुधः ॥८४॥

पुत्रदारादौ In son, wife and others निस्नेहः free from attachment विषयेषु in the sense-objects निष्कामः free from desire स्वशरीरे for his own body अपि even निश्चिन्तः free from care निराशः free from expectation बुधः the wise one शोभते lives in glory.

84. Glorious is the life of the wise one who is free from expectation, free from attachment for children, wife and others,

free from desire for the objects of the senses, and free from care even of his own body.

तुष्टिः सर्वत्र धीरस्य यथापतितवर्तिनः ।

स्वच्छन्दं चरतो देशान्यत्रास्तमितशायिनः ॥८५॥

यथापतितवर्तिनः Who lives on whatever falls to his lot देशान् countries स्वच्छन्दं at pleasure चरतः wandering यत्रास्तमितशायिनः resting wherever the sun sets धीरस्य of the wise one सर्वत्र everywhere तुष्टिः contentment (भवति is).

85. Contentment ever dwells in the heart of the wise one who lives on whatever comes to him and wanders about at pleasure, resting wherever the sun sets.

पततूदेतु वा देहो नास्य चिन्ता महात्मनः ।

स्वभावभूमिविश्रान्तिविस्मृताशेषसंसृतेः ॥८६॥

देहः The body पततु may fall उदेतु may rise वा or अस्य of this स्वभावभूमिविश्रान्तिविस्मृताशेषसंसृतेः who has forgotten the entire cycle of birth and rebirth owing to his repose on the foundation of his own being महात्मनः of the great-souled one चिन्ता care न not (भवति is).

86. Reposing¹ on the foundation of his own being and forgetting the entire cycle of birth and rebirth, the great-souled

person cares not whether his body dies or is born.

[¹ *Reposing etc.*—The body, mind and the entire world are superimposed on the Self. Changes in the former, therefore, do not affect the man of Self-knowledge. Cf. *Gitâ* II. 13, 18]

अकिञ्चनः कामचारो निर्द्वन्द्वश्छिन्नसंशयः ।

असक्तः सर्वभावेषु केवलो रमते बुधः ॥८७॥

अकिञ्चनः Without any possession कामचारः moving freely निर्द्वन्द्वः free from the pairs of opposites छिन्नसंशयः whose doubts have been rent asunder सर्वभावेषु in all things असक्तः unattached केवलः alone बुधः the wise one रमते rejoices.

87. Blessed is the wise one who stands by¹ himself, who is attached to nothing, who is without² any possession, who moves freely, who is free from the pairs of opposites, and whose doubts have been rent asunder.

[¹ *By etc.*—i.e. aloof as witness.

² *Without etc.*—The Self being One without a second, the man of Knowledge has nothing else to possess.]

निर्ममः शोभते धीरः समलोष्टाश्मकाञ्चनः ।

सुभिन्नहृदयग्रन्थिर्विनिर्धूतरजस्तमः ॥८८॥

निर्ममः Devoid of the feeling of 'mine' समलोष्टाश्म-
काञ्चनः to whom earth, stone or gold is the same
सुभिन्नहृदयग्रन्थिः the knots of whose heart have been
completely severed विनिर्धूतरजस्तमः who has been purged
of Rajas and Tamas धीरः the wise one शोभते excels.

88. Glorious is the wise one who is devoid of 'mine-ness,' to whom earth, stone or gold is the same, the knots of whose heart have been rent asunder, and who has been purged¹ of Rajas and Tamas.

[¹ *Purged etc.*—Sattva, Rajas and Tamas are the three constituents of Prakriti. The whole of internal and external nature is composed of them. Sattva is the principle of knowledge and delight. Rajas is the principle of motivity and pain. Tamas is the principle of inertia and ignorance. When Rajas and Tamas prevail in the mind, it cannot perceive the true nature of the Self. Sattva alone can reflect the self-effulgent Atman. So the mind must be purged of Rajas and Tamas before the glory of Atman may manifest.]

सर्वत्रानवधानस्य न किञ्चिद्रासना हृदि ।

मुक्तात्मनो चित्तस्य तुलना केन जायते ॥८९॥

(यस्य Whose) हृदि in the heart किञ्चित् any वासना desire न not (अस्ति is तस्य that) सर्वत्रानवधानस्य indifferent to all objects चित्तस्य contented मुक्तात्मनः of the liberated soul केन with whom तुलना comparison जायते is.

89. Who is there to stand comparison with the liberated soul who has no desire whatsoever at heart, who is contented and indifferent to everything?

जानन्नपि न जानाति पश्यन्नपि न पश्यति ।

ब्रुवन्नपि न च ब्रूते कोऽन्यो निर्वासनादृते ॥६०॥

निर्वासनात् ऋते Except the desireless one अन्यः other-
कः who जानन् knowing अपि even न not जानाति knows
पश्यन् seeing अपि even न not पश्यति sees ब्रुवन् speaking
अपि even न not ब्रूते speaks च and.

90. Who but the desireless one knows not though knowing, sees not though seeing, and speaks not though speaking?

भिक्षुर्वा भूपतिर्वापि यो निष्कामः स शोभते ।

भावेषु गलिता यस्य शोभनाशोभना मतिः ॥६१॥

यस्य Whose भावेषु at things शोभनाशोभना good and evil
मतिः view गलिता dropped यः who निष्कामः unattached सः
he भिक्षुः mendicant वा whether भूपतिः king अपि (exple-
tive) वा or शोभते excels.

91. Be he a mendicant or a king, he excels who is unattached and whose¹ view of things has been freed from the sense of good and evil.

[¹*Whose etc.*—Because he finds the same Atman existing in all, good and evil.]

क स्वाच्छन्द्यं क सङ्कोचः क वा तत्त्वविनिश्चयः ।

निर्व्याजार्जवभूतस्य चरितार्थस्य योगिनः ॥६२॥

निर्व्याजार्जवभूतस्य Who is the embodiment of guileless rectitude चरितार्थस्य who has attained his desired end योगिनः of the Yogi स्वाच्छन्द्यं wantonness क where सङ्कोचः restraint क where तत्त्वविनिश्चयः determination of Truth क where वा or.

92. What¹ is wantonness, what is restraint, or what² is determination of Truth for the Yogi whose life's object has been fulfilled and who is the embodiment of guileless sincerity?

[¹ *What etc.*—The idea of doership and purposiveness determines one's ethical conduct. Being established in the Self, the One without a second, the Yogi is devoid of both. His actions, therefore, transcend all ethical implications.

² *What etc.*—Determination of Truth is of no value when It stands self-revealed as one's Âtman.]

आत्मविश्रान्तितृप्तेन निराशेन गतातिना ।

अन्तर्यदनुभूयेत तत्कथं कस्य कथ्यते ॥६३॥

आत्मविश्रान्तिरूपेण Who is contented with repose in the Self निराशेन desireless गतातिना whose sorrow is over (जनेन by one) अन्तः within यत् which अनुभूयेत is experienced तत् that कथं how कस्य to whom कथ्यते can be said ?

93. How¹ and to whom can be described what is experienced within by one who is desireless, whose sorrow is destroyed, and who is contented with repose in the Self?

[¹ *How etc.*—Because the Self is beyond mind and speech.]

सुप्तोऽपि न सुषुप्तौ च स्वप्नेऽपि शयितो न च ।

जागरेऽपि न जागर्ति धीरस्तृप्तः पदे पदे ॥६४॥

पदे पदे Under all conditions तृप्तः satisfied धीरः the wise one सुषुप्तौ in sound sleep अपि even न not सुप्तः asleep च (expletive) स्वप्ने in dream अपि even च and न not शयितः lying जागरे in waking state अपि even न not जागर्ति is awake.

94. Not¹ asleep even in sound sleep, not lying even in dream, and not awake even in the waking state, is the wise one who is contented under all conditions.

[¹ *Not etc.*—Sleep, dream and wakefulness, the three states of mind, are illumined by the changeless

Self, standing as the eternal Witness. He who has become established in the Self, therefore, remains unaffected by them.]

ज्ञः सचिन्तोऽपि निश्चिन्तः सेन्द्रियोऽपि निरिन्द्रियः ।

सुबुद्धिरपि निर्बुद्धिः साहङ्कारोऽनहङ्कृतिः ॥६५॥

ज्ञः The man of Knowledge सचिन्तः engaged in thought अपि even निश्चिन्तः devoid of thought सेन्द्रियः possessed of the organs of sense अपि though निरिन्द्रियः devoid of the organs of sense सुबुद्धिः possessed of intelligence अपि though निर्बुद्धिः devoid of intelligence साहङ्कारः possessed of egoism (अपि though) अनहङ्कृतिः devoid of egoism.

95. The¹ man of Knowledge is devoid of thought even when engaged in thought, devoid of the sense-organs even though possessed of them, devoid of intelligence even though endowed with it, and devoid of the sense of ego even though possessed of it.

[¹The etc.—Dwelling ever in the transcendence of Pure Consciousness, the man of Self-knowledge is *ipso facto* unidentified with the mind and the senses, though he may appear to others, to behave like an ordinary man.]

न सुखी न च वा दुःखी न विरक्तो न सङ्गवान् ।

न मुमुक्षुर्न वा मुक्ता न किञ्चिन्न न च किञ्चन ॥६६॥

(सः He) सुखी happy न not दुःखी miserable न not च and विरक्तः unattached न not सङ्गवान् attached न not वा or मुमुक्षुः aspirant for liberation न not मुक्तः liberated न not वा or किञ्चित् something न not किञ्चन anything न not च and.

96. He is neither¹ happy nor miserable, neither attached nor unattached, neither liberated nor an aspirant for liberation, neither this nor that.

[¹*Neither etc.*—Happiness or misery, liberation or bondage, etc.,—none of these can ever be predicated of the Self which is eternally free.]

विक्षेपेऽपि न विक्षिप्तः समाधौ न समाधिमान् ।

जाड्येऽपि न जडो धन्यः पाण्डित्येऽपि न पण्डितः ॥६७॥

धन्यः The blessed one विक्षेपे in distraction अपि even विक्षिप्तः distracted न not समाधौ in meditation (अपि even) समाधिमान् meditative न not जाड्ये in dullness अपि even जडः dull न not पाण्डित्ये in learning अपि even पण्डितः learned न not.

97. The blessed one is¹ not distracted even in distraction, is not meditative even in meditation, is not dull even in a state of dullness, and is not learned even though possessed of learning.

[¹*Is etc.*—The man of Knowledge is other than what he appears to be. He realizes the Self as distinct from his body and mind, and stands aloof as Pure Spirit. He is unconcerned with all mental operations, not to speak of the physical.]

मुक्तो यथास्थितिस्वस्थः कृतकर्तव्यनिर्वृतः ।

समः सर्वत्र वैतृष्यान्ना स्मरत्यकृतं कृतम् ॥६८॥

यथास्थितिस्वस्थः Abiding in Self in all conditions
कृतकर्तव्यनिर्वृतः free from the idea of action and of duty
सर्वत्र everywhere समः same मुक्तः liberated one वैतृष्यात्
owing to desirelessness अकृतं what has not been done
कृतं what has been done न not स्मरति reflects upon.

98. The liberated one who rests in the Self under all conditions, who is free from the idea of action and of duty, and who is the same everywhere, does¹ not, owing to desirelessness, reflect upon what he has or has not done.

[¹ *Does etc.*—The ego and its offspring, desire, precede all sense of action and duty. Being completely free from them, the liberated soul remains ever unconcerned with all his apparent actions, past, present and future.]

न प्रीयते वन्द्यमानो निन्द्यमानो न कुप्यति ।

नैवोद्विजति मरणे जीवने नाभिनन्दति ॥६९॥

(सः He) वन्द्यमानः praised न not प्रीयते is pleased
 निन्द्यमानः blamed न not कुप्यति is annoyed मरणे at death
 न not उद्विजति fears एव surely जीवने at life न not अभिनन्दति
 rejoices.

99. Praised¹ he does not feel pleased,
 and blamed he does not get annoyed. He
 neither rejoices in life nor fears death.

[¹ Praised etc.—Being ever identified with the
 Absolute Self, One without a second, there can be for
 him no praiser or praise, blamer or blame; nor life or
 death.]

न धावति जनाकीर्णं नारण्यमुपशान्तधीः ।

यथातथा यत्रतत्र सम एवावतिष्ठते ॥१००॥

उपशान्तधीः The man whose mind is calm जनाकीर्णं
 crowded place न not धावति runs after अरण्यं forest (अपि
 even) न not (धावति runs after सः he) यथातथा in any
 way यत्रतत्र anywhere समः same एव verily अवतिष्ठते lives.

100. The tranquil-minded one runs
 neither after the crowded place nor after
 the wilderness. He remains the same in
 any condition and in any place whatsoever.

CHAPTER XIX

REPOSE IN SELF

जनक उवाच ।

तत्त्वविज्ञानसन्दंशमादाय हृदयोदरात् ।

नानाविधपरामर्शशल्योद्धारः कृतो मया ॥१॥

जनकः Janaka उवाच said :

मया By me तत्त्वविज्ञानसन्दंशम् the pincers of the knowledge of Truth आदाय taking हृदयोदरात् from the inmost recesses of my heart नानाविधपरामर्शशल्योद्धारः the extraction of the thorn of the different judgments कृतः is done.

Janaka said :

1. I have extracted from the inmost recesses of my heart the thorn¹ of different disquisitions with the pincers of the knowledge of Truth.

[Janaka, the disciple, having heard about bliss in Self and realized the same, is now recounting in the following eight verses his own repose in Self for the satisfaction of his Guru.

¹Thorn etc.—Doubts and disquisitions are always a great obstacle to the vision of Truth causing extreme anguish to the aspiring soul. Just as a thorn is ex-

tracted with a pair of pincers, so the thorn of doubts and disquisitions can be removed by the light of Knowledge transmitted by a true seer.]

क धर्मः क च वा कामः क चार्थः क विवेकिता ।

क द्वैतं क च वाऽद्वैतं स्वमहिम्नि स्थितस्य मे ॥२॥

स्वमहिम्नि In my own glory स्थितस्य abiding मे my धर्मः righteousness क where कामः enjoyment च and क where वा or अर्थः prosperity च and क where विवेकिता discrimination क where द्वैतं duality क where अद्वैतं non-duality च and क where वा or.

2. For me who abide in my own glory, where is Dharma, where is Kâma, where is Artha, where is discrimination, where is duality, and where is even non-duality?

क भूतं क भविष्यद्वा वर्तमानमपि क वा ।

क देशः क च'वा नित्यं स्वमहिम्नि स्थितस्य मे ॥३॥

स्वमहिम्नि स्थितस्य मे For me abiding in my own glory भूतं past क where भविष्यत् future क where वा or वर्तमानं present अपि even क where वा or देशः space क where नित्यं eternity च and क where वा or.

3. For me abiding in my own glory, where is past, where is future, where is even present, where is space, or where is even eternity?

क चात्मा क च वानात्मा क शुभं काशुभं यथा ।

क चिन्ता क च वाचिन्ता स्वमहिम्नि स्थितस्य मे ॥४॥

स्वमहिम्नि स्थितस्य मे For me abiding in my own glory
आत्मा Self च (expletive) क where अनात्मा not-Self च (ex-
pletive) क where वा or शुभं good क where तथा as also
अशुभं evil क where चिन्ता anxiety क where अचिन्ता non-
anxiety च and क where वा or.

4. Where is Self or not-Self, where likewise is good or evil, where is anxiety or non-anxiety for me who abide in my own glory?

कः स्वप्नः क सुषुप्तिर्वा क च जागरणं तथा ।

क तुरीयं भयं वापि स्वमहिम्नि स्थितस्य मे ॥५॥

स्वमहिम्नि स्थितस्य मे For me abiding in my own glory
स्वप्नः dream क where सुषुप्तिः deep sleep क where वा or तथा
as also जागरणं wakefulness च (expletive) क where तुरीयं
fourth (state) क where भयं fear अपि even (क where)
वा or.

5. Where is dream, where is deep sleep, where is wakefulness, where is the fourth¹ state, and where is even fear for me who abide in my own glory?

[¹ *Fourth etc.*—The word Turiya literally means fourth. So long as ignorance prevails, the Self is con-

ditioned by three states, wakefulness, dream and deep sleep. With the dawn of Knowledge it attains the fourth state of transcendental bliss. This is said to be the fourth only with reference to the previous three states, otherwise the Absolute is beyond any relational determination. *Vide Māndukya Upanishad.*]

क दूरं क समीपं वा बाह्यं काभ्यन्तरं क वा ।

क स्थूलं क च वा सूक्ष्मं स्वमहिम्नि स्थितस्य मे ॥६॥

स्वमहिम्नि स्थितस्य मे For me who abide in my own glory दूरं distance क where समीपं near क where वा or बाह्यं exterior क where अभ्यन्तरं interior क where वा or स्थूलं gross क where सूक्ष्मं subtle च and क where वा or.

6. Where is distance or proximity, exterior or interior, grossness or subtlety, for me who abide in my own glory?

क मृत्युर्जीवितै वा क लोकाः कास्य क लौकिकम् ।

क लयः क समाधिर्वा स्वमहिम्नि स्थितस्य मे ॥७॥

स्वमहिम्नि स्थितस्य मे For me who abide in my own glory मृत्युः death क where जीवितं life क where वा or लोकाः worlds अस्य of this क where लौकिकं worldly relation क where लयः inertia समाधिः concentration क where वा or.

7. Where is death or life, where the worlds or the worldly relations, where

diffusion¹ or concentration, for me who abide in my own glory?

[¹ *Diffusion*—Laya is the lapse of the mind into sleep without resting on the Absolute. It is one of the four obstacles to Samâdhi, the other three being Vikshepa (distraction), Kashâya (torpidity) and Rasâsvâda (enjoyment of Savikalpa Samâdhi).]

अलं त्रिवर्गकथया योगस्य कथयाप्यलम् ।

अलं विज्ञानकथया विश्रान्तस्य ममात्मनि ॥८॥

आत्मनि In Self विश्रान्तस्य reposing मम my त्रिवर्गकथया of talking about the three ends of life अलं needless योगस्य of Yoga कथया of talking अपि even अलं needless विज्ञानकथया of talking about wisdom अलं needless.

8. For me who am reposing in Self, there is no need of talking about the three ends of life, about Yoga and about wisdom.

CHAPTER XX

LIBERATION-IN-LIFE

जनक उवाच ।

क भूतानि क देहो वा केन्द्रियाणि क वा मनः ।

क शून्यं क च नैराश्यं मत्स्वरूपे निरञ्जने ॥१॥

जनकः Janaka उवाच said :

निरञ्जने Taintless मत्स्वरूपे in myself भूतानि elements
क where देहः body क where वा or इन्द्रियाणि organs क
where मनः mind क where वा or शून्यं void क where
नैराश्यं despair क where च and.

Janaka said :

1. Where are the elements,¹ the body, the organs, the mind, the void, or despair in my taintless² Being?

[The disciple is now describing in this chapter the state of a free soul which follows, even while in life, from the repose in Self.

¹ *Elements*—the five primary elements underlying the cosmic evolution are Âkâsa (ether), Vâyu (air), Agni (fire), Ap (water) and Prithivi (earth).

² *Taintless etc.*—the Absolute which is free from all determinants.]

क शास्त्रं कात्मविज्ञानं क वा निर्विषयं मनः ।

क तृप्तिः क वितृष्णत्वं गतद्वन्द्वस्य मे सदा ॥२॥

सदा Ever गतद्वन्द्वस्य devoid of the sense of duality
मे for me शास्त्रं scripture क where आत्मविज्ञानं self-
knowledge क where निर्विषयं not reflecting objects मनः
mind क where वा or तृप्तिः contentment क where
वितृष्णत्वं desirelessness क where.

2. What is scripture, what is self-knowledge, what is mind bereft of objects, what is contentment, or what is desirelessness, to me who am ever devoid of the sense of duality?

क विद्या क च वाविद्या काहं केदं मम क वा ।

क बन्धः क च वा मोक्षः स्वरूपस्य क रूपिता ॥३॥

विद्या Knowledge क where अविद्या ignorance च (ex-
pletive) क where वा or अहं 'I' क where इदं 'this' क
where मम 'mine' क where वा or बन्धः bondage क where
मोक्षः liberation च (expletive) क where वा or स्वरूपस्य
of the essence of Self रूपिता definableness क where.

3. What is knowledge or what is ignorance, what is 'I', what is 'this' or what is 'mine', what is bondage or what is liberation, what is definableness of the Self?

क प्रारब्धानि कर्माणि जीवन्मुक्तिरपि क वा ।

क तद्विदेहकैवल्यं निर्विशेषस्य सर्वदा ॥४॥

सर्वदा Ever निर्विशेषस्य of the Undifferentiated प्रारब्धानि 'commenced' कर्माणि actions क where जीवन्मुक्तिः liberation-in-life अपि even क where वा or तत् that विदेह-कैवल्यं liberation-at-death क where.

4. What¹ are Prârabdha ('commenced') Karmas, what² is even liberation-in-life, or what is that liberation-at-death, to the ever Undifferentiated?

[¹ *What etc.*—The fruits of the 'commenced' (Prârabdha) actions may be enjoyed only by being born, and are therefore quite inapplicable to the Self which ever *is* and is never born. Cf. note 3 verse 18 and note 1 verse 18 in Ch. XVIII.

² *What etc.*—Jivanmukti, liberation-in-life, is the usual Vedântic ideal and the *summum bonum*. It is attained when ignorance vanishes. In this state the adept realizes his identity of being—the undifferentiated existence.

The author refutes here the conception of Jivanmukti;—for to him liberation-in-life is a contradiction and is as much a creation of ignorance as bondage. He denies life itself as well as liberation altogether. Liberation also presupposes bondage; but the Self is ever existent, ever unborn, ever free; It has never been born, never been in bondage. The idea of even

liberation is consequently a serious limitation to the seeker of wisdom, as it screens from him the true nature of the Self.

The same truth applies to liberation-at-death, in which state the Self is permanently dissociated from the body. But the idea of such an emancipation also presupposes the truth of body and that of bondage, and therefore goes direct against the true nature of the Self as described above.]

क कर्ता क च वा भोक्ता निष्क्रियं स्फुरणं क वा ।

कापरोक्षं फलं वा क निःस्वभावस्य मे सदा ॥५॥

सदा Ever निःस्वभावस्य impersonal मे for me कर्ता doer
क where भोक्ता enjoyer च (expletive) क where वा or
निष्क्रियं cessation of activity (thinking) स्फुरणं rising of
thought वा or क where अपरोक्षं direct mental modification
क where फलं illumination of the object क where
वा or.

5. What is doer or enjoyer, what is cessation of activity (thinking) or the rising of thought, what is direct knowledge or its result,¹ to me, the ever Impersonal?

[¹ *Result*—i.e. the revelation of an object by consciousness reflected on the mental modification.]

क लोकः क मुमुक्षुर्वा क योगी ज्ञानवान् क वा ।

क बद्धः क च वा मुक्तः स्वस्वरूपेऽहमद्वये ॥६॥

अहमद्वये स्वस्वरूपे For me who am undivided Essence
 लोकः world क where मुमुक्षुः aspirant for liberation क
 where वा or योगी the contemplative man क where
 ज्ञानवान् man of Knowledge क where वा or बद्धः the
 soul in bondage क where मुक्तः the liberated soul च
 (expletive) क where वा or.

6. What is the world or what is the aspirant for liberation, what is the contemplative man or what is the man of Knowledge, what is the soul in bondage or what is the liberated soul, to me who am non-dual in my nature?

क सृष्टिः क च संहारः क साध्यं क च साधनम् ।

क साधकः क सिद्धिर्वा स्वस्वरूपेऽहमद्वये ॥७॥

अहमद्वये स्वस्वरूपे For me who am undivided Essence
 सृष्टिः projection क where संहारः retraction क where च
 and साध्यं end क where साधनं means क where च and
 साधकः seeker क where सिद्धिः success क where वा or.

7. What are projection and retraction, what are end and means, what are seeker and success, to me abiding in my nature which is non-dual?

क प्रमाता प्रमाणं वा क प्रमेयं क च प्रमा ।

क किञ्चित् क न किञ्चिद्वा सर्वदा विमलस्य मे ॥८॥

सर्वदा Ever विमलस्य pure मे for me प्रमाता knower क where प्रमाणं the means of knowledge (क where) वा or प्रमेयं the object of knowledge क where प्रमा knowledge क where च and किञ्चित् something क where न किञ्चित् nothing क where वा or.

8. What is knower, the means to knowledge, the object of knowledge or knowledge, what¹ is anything or nothing, to me who am ever pure?

[¹ *What etc.*—The Self is neither positive nor negative. Positives and negatives are existents, but the Self is Existence.]

क विक्षेपः क चैकाग्र्यं क निर्बोधः क मूढता ।

क हर्षः क विषादो वा सर्वदा निष्क्रियस्य मे ॥६॥

सर्वदा Ever निष्क्रियस्य actionless मे for me विक्षेपः distraction क where ऐकाग्र्यं concentration क where च and निर्बोधः dullness क where मूढता delusion क where हर्षः joy क where विषादः sorrow क where वा or.

9. What is distraction or concentration, dullness or delusion, joy or sorrow, to me who am ever actionless?

क चैव व्यवहारो वा क च सा परमार्थता ।

क सुखं क च वा दुःखं निर्विमर्शस्य मे सदा ॥७॥

सदा Ever निर्विमर्शस्य devoid of psychic activity मे
for me एषः this व्यवहारः relativity च (expletive) क
where सा that परमाथेता transcendence च (expletive)
क where वा or सुखं happiness क where दुःखं misery च
(expletive) क where वा or.

10. What is relativity or trans-
cendence, happiness or misery, to me who am
ever devoid of thought activity?

क माया क च संसारः क प्रीतिर्विरतिः क वा ।

क जीवः क च तद्ब्रह्म सर्वदा विमलस्य मे ॥११॥

सर्वदा Ever विमलस्य pure मे for me माया ignorance
क where संसारः appearance क where च and प्रीतिः
attachment क where विरतिः detachment क where वा or
जीवः Jiva क where तत् that ब्रह्म Brahman क where च
and.

11. What is ignorance or appearance,
attachment or detachment, Jiva or Brah-
man, to me who am ever pure?

क प्रवृत्तिर्निवृत्तिर्वा क मुक्तिः क च बन्धनम् ।

कूटस्थनिर्विभागस्य स्वस्थस्य मम सर्वदा ॥१२॥

सर्वदा Ever कूटस्थनिर्विभागस्य immutable and indivi-
sible स्वस्थस्य established in Self मम for me प्रवृत्तिः
activity निवृत्तिः inactivity वा or क where मुक्तिः libera-
tion क where बन्धनं bondage क where च and.

12. What is activity or inactivity, liberation or bondage, to me who am ever immutable¹ and indivisible and established in Self?

[¹ *Immutable*—Kutastha means 'remaining like a heap (Kuta)'; hence, immutable and eternal.

Or—Kuta also means a thing which is good to all appearance but evil within. Accordingly it refers to the seed of Samsâra—including Avidyâ and other things,—which is full of evil within, designated by various terms such as Mâyâ etc. Kutastha, therefore, means 'That which is seated in Mâyâ as its locus.']

कोपदेशः क्व वा शास्त्रं क्व शिष्यः क्व च वा गुरुः ।

क्व चास्ति पुरुषार्थो वा निरुपाधेः शिवस्य मे ॥१३॥

निरुपाधेः Free from limitation शिवस्य absolute good मे for me उपदेशः instruction क्व where शास्त्रं scripture क्व where वा or शिष्यः disciple क्व where गुरुः preceptor च (expletive) क्व where वा or पुरुषार्थः *summum bonum* of life च (expletive) क्व where अस्ति is वा or.

13. What is instruction or scriptural injunction, what is disciple or preceptor, what is the *summum bonum* of life, to me who am absolute good and free from limitation?

क चास्ति क च वा नास्ति कास्ति चैकं क च द्वयम् ।
बहुनात्र किमुक्तेन किञ्चिन्नोत्तिष्ठते मम ॥१४॥

अस्ति Existing च (expletive) क where न अस्ति not existing च (expletive) क where वा or एकं unity च (expletive) क where अस्ति is द्वयं duality क where (अस्ति is) च and अत्र here बहुना much उक्तेन by saying किं what need मम from me किञ्चित् anything न not उत्तिष्ठते emanates.

14. What is existence or non-existence, unity or duality? What to say more, nothing emanates from me.

[The teaching of Advaita is here put in a nutshell. It does neither assert nor deny. Assertion and denial are creations of thought; but the Self is beyond thought. The Self can neither be posited nor negated.

Ashtâvakra presents here that extreme form of Advaitism which does not accept any form of appearance. In fact the question does not arise; for in reality the Self alone exists and therefore the question of position or negation of appearance cannot arise. The position of appearance is creation of ignorance; the negation is also creation of ignorance. Ashtâvakra does not recognise even ignorance, for the assertion of ignorance implies something different from the Self, which is impossible. Nothing can exist outside of the Self. The thought of eman-

cipation is consequent on the thought of bondage. But in truth there is neither bondage nor emancipation. Thought creates bondage, thought gives emancipation. But true knowledge transcends this cobweb of thought. This is the implication of Ashtâvakra's teaching. In this light, there is no preparation, no fruition in the life of a seeker, but only this understanding. The Ashtâvakra Samhitâ gives us this understanding.]

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